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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

MAY, 1845.

THE CHARGE OF IDOLATRY.

1. *Letters to N. Wiseman, D. D., on the Errors of Romanism, in respect to the Worship of Saints, Satisfactions, Purgatory, Indulgences, and the Worship of Images and Relics.* By the Rev. Wm. Palmer, M. A., of Worcester College, Oxford. Baltimore: Joseph Robinson. 1843.
2. *The Character of the Rev. W. Palmer, M. A., of Worcester College, as a Controversialist; particularly with reference to his charge against Dr. Wiseman, of quoting, as genuine works of the Fathers, spurious and heretical productions, considered in a Letter to a Friend at Oxford.* By a late member of the University. From the London edition. Baltimore: Metropolitan Press. 1844. 12mo., pp. 96.

GEOMETERS tell us of a curve line, which, though it constantly approximates to a straight line, yet can never come in actual contact with it. This theorem in conic sections forcibly reminds us of the past and present relative positions of Puseyism and Catholicity. Though the former has seemed for many years to be constantly approaching the latter, yet has the range of its curvature never yet actually touched the straight line of Catholic truth. Whether the approximation will yet terminate in contact, in spite of mathematical rules, the future alone can reveal. One thing is certain, that if so auspicious a conjunction should ever take place, the result will be owing to a modification in the laws of the curve, and not to any change in the direction of the straight line; for truth moves always in a straight line, and can never deflect either to the right or to the left, else it would cease to be truth.

Whatever may be the final issue of the Puseyite movement, it has already exercised a powerfully beneficial influence on the religious mind of the age. It has awakened inquiry on the great and all important question of the CHURCH; it has aroused the attention of the sober and reflecting to the grievous evils of sectarism, and to the vast importance of religious unity; it has learnedly and eloquently set forth, in a new and more favorable light, many of the distinctive doctrines of Catholicity; it has stimulated men's minds to inquire into the doctrines and institutions of the ancient church; it has kindled up in the hearts of many Protestants a new fervor to explore the (to them) hitherto hidden treasures of Christian antiquity; and it has thus greatly promoted patristic learning among those who before either entirely neglected this useful branch of study, or treated it even with positive contempt. Such have been the principal benefits of Puseyism.

But it has done yet more than this. It has already been instrumental in conducting many ingenuous and learned Protestants to the very

portals, and some others into the inner sanctuary of the venerable Catholic temple. Irresistibly led by the course of reasoning upon which they had entered, to the conclusion that Catholicity and Christianity are identical, these individuals did not consult their own interests or worldly reputation; they did not confer with flesh and blood; but, spurning all mere human considerations, they straightway embraced what they believed to be the truth in Christ Jesus; they denied themselves, took up their cross, and followed their Saviour in the narrow path that leads to life, in which he had walked.

To check this ever increasing tendency towards Roman Catholicism among their immediate disciples, and to prove their own orthodoxy to their Protestant friends, some of the principal Puseyite leaders published works or pamphlets fraught with bitter enmity against Rome, and filled with declamations of a strong attachment to the "no-popery" principles of the Anglican establishment. They maintained that Catholicism is one thing, and "popery" another, and that there is a broad and clearly marked distinction between Catholicity as unfolded in its official and recognized formularies and standards, and Catholicity as it exists at present, with the open sanction of the church authorities, in Catholic countries on the continent of Europe. The forms of prayer and of worship contained in the Missal and the Breviary, as well as the doctrinal definitions of the council of Trent, are, according to them, almost entirely unexceptionable, or, at least, susceptible of a sense in accordance with their own views; but the interpretation of that worship, and of those doctrinal definitions, and the system of religion embodying or based upon them in Roman Catholic countries, they professed to view with a holy horror, as strongly savoring of superstition, and even of idolatry. They were almost ready to receive the law; they objected to the commentary put upon it.

Of all the Puseyite leaders, perhaps the most active and efficient in laboring to establish this distinction between Catholicism and "popery" is the Rev. William Palmer, of Worcester college, Oxford. His letters to Dr. Wiseman on the "Errors of Romanism," have been hailed by Anglicans on both sides of the Atlantic, as a triumphant refutation of the Roman Catholic system. We are not disposed to deny to Mr. Palmer the credit of some learning, and of considerable ingenuity; we consider him no vulgar or common-place declaimer, but we can not subscribe to the opinion that he is a very able controvertist, much less a sound or conclusive reasoner. We have already had occasion to show that he is not a correct or safe historian;* we shall now proceed to assign our reasons for believing that he is not a good theologian nor a sound logician. We hope to prove that his learning is much more apparent than real, and that his arguments are much more plausible than solid. All that we ask is an attentive and patient hearing; and we ask it with the more confidence, as to accomplish our task it will not be necessary to go into any very lengthy investigation or any very tedious details. Mr. Palmer's learning and his arguments both lie on the surface, and it will not be necessary to penetrate beyond the surface to establish the shallowness of the one, and the sophistry of the other. Strip his learning of all that it has borrowed from our most common-place theological, historical, and liturgical writers, and it will be meagre indeed;† strip his reasoning of its false assumptions and glaring sophistry, and it will appear weak and powerless, almost beyond expression.

The immediate occasion which induced the publication of the work under consideration, was the appearance of a letter of Dr. Wiseman to Prof. Newman of Oxford, in answer to certain charges preferred by the latter gentleman against the Catholic church. For some reason or other, Prof. Newman declined to answer this letter, and Mr. Palmer volunteered his services to answer it for him. He did not, however, confine himself to a mere answer, but he boldly charged the Catholic church with encouraging and sanctioning idolatry among its members; and with derogating from, and practically denying the atonement

* "See the three articles on "Church History," a Review of Palmer's Compendious Ecclesiastical History, published in the last April, May and June Nos. of this Magazine. The numerous facts and specifications, exhibiting and exposing the many grievous historical blunders of Mr. Palmer, have not, we believe, ever been answered by his many warm admirers on this side of the Atlantic; and no attempt has even been made to answer them!

† See, for specifications under this head, and for proofs of Mr. Palmer's barefaced plagiarism, "The Character of Mr. Palmer as a Controversialist," p. 62, note, *et alibi passim.*

of Christ, by its doctrines of satisfactions and indulgences. To establish the former charge, to which we must confine our attention for the present, he alleged a number of passages from modern standard Catholic writers, and from received Catholic prayer-books, which, according to the interpretation he put upon them, teach that divine honors are given among Catholics to the saints, and especially to the Blessed Virgin. To this train of reasoning Dr. Wiseman replied in his "Remarks," by producing an array of passages from the ancient Greek and Latin fathers containing expressions of reverence for the saints, much stronger and "more offensive" than those to which Mr. Palmer had objected in Catholics of the present day. Mr. Palmer was seriously embarrassed; for he, too, professed an unbounded reverence for the doctrines taught by the ancient fathers, and for the usages of ancient Catholicity.

How did he extricate himself from the dilemma? He became desperate, and recklessly charged Dr. Wiseman with alleging as genuine testimonies of the fathers, passages from spurious or heretical works! The accusation was as grave as it was unfounded. It was promptly met, and triumphantly answered by the writer, the title of whose work stands second on our list, at the head of this article. He entered into a learned and detailed examination of all the specifications made by Mr. Palmer in his fifth letter to Dr. Wiseman; and we think that no sober or impartial man can read attentively this able and searching critic, without being astonished at the utter recklessness of Mr. Palmer, and without repeating to himself the old adage: "A little learning is a dangerous thing."

We must be satisfied, for the present, with this general reference to the valuable little work which sets forth the character of Mr. Palmer as a controversialist; it is already before the American public, and may speak for itself. To analyze its contents, and to enter fully into the merits of the literary and critical controversy between Mr. Palmer and Dr. Wiseman, on patristic learning, would lead us much too far, and would greatly abridge, or wholly preclude, the line of investigation we purpose to adopt. Besides, we are content to waive this powerful argument from antiquity, and to confine ourselves to the examination of Mr. Palmer's reasoning on its own intrinsic merits. The point at issue between us is just this: he maintains that the Roman Catholic church of the present day openly sanctions and practises idolatry; we boldly deny the charge, and pronounce his reasoning in support of it all mere sophistry. He prefers, we indignantly repel, the charge of idolatry.*

After having adverted to the prejudices prevalent among Protestants against the Catholic church, Mr. Palmer thus states the object he proposed to himself in writing these Letters to Dr. Wiseman.

"It will be my endeavor, in the following pages, to show that public opinion is not so grossly mistaken in these matters as you would fain have us imagine, and that, while it would be undoubtedly most unjust to attribute superstitious and idolatrous notions or practices to those individuals of your communion who disclaim them *for themselves*, the stain adheres most deeply to the community at large, and that the Roman is, emphatically, a *corrupt* church."†

Now, we are perfectly willing to abide by his own test, and we say to him in the language of the Gospel: "Out of thy own mouth I judge thee, thou wicked servant."‡ He admits that it were "most unjust to attribute superstitious and idolatrous notions or practices to those of our communion who disclaim them *for themselves*." Well, we venture to assert that there is not in the wide world *one single Catholic*, male or female, gentle or simple, learned or unlearned, who does not expressly disclaim *for himself* all superstitious and idolatrous notions and practices whatever; and we defy Mr. Palmer, or any one else, to prove the contrary. To prove it, however, mere declamation and vague assertion will not do; we must have certain and well authenticated *facts*. A long residence in Italy, and a tolerably extensive acquaintance with the religious feelings and usages of the Italians, enables us to say, with unhesitating certainty, that no Catholic in that beautiful country ever dreamed of being an idolater; and that, if Mr. Palmer were to go there and prefer his charge, the veriest old woman of them all would laugh at him for his simplicity, and would pronounce him either a slanderer or a madman. We have had occasion to see this very experiment tried

* Mr. Palmer endeavors to prove the charge of idolatry chiefly in Letters I, V, and VIII.

† Letter I, p. 10. ‡ St. Luke xix, 22.

on an old Italian beggar woman, and it resulted precisely as we have stated. If it be then an undoubted *fact*, that Catholics universally disclaim *for themselves* all practices of idolatry, Mr. Palmer, in preferring the charge against them, has proved himself guilty of the most grievous injustice, even according to his own showing.

But we are prepared to prove that his specifications do not prove the grave and insulting accusation. They consist, as we have already intimated, of forms of invocation and prayer found in our prayer-books, and in more or less extensive use amongst us, and of passages extracted from the writings of some among our standard writers. These he has torn from their connection, and wrested from their legitimate meaning, by a system of unnatural, exaggerated, and false interpretation. He has made them speak a language totally at variance with the intent and belief of those who employed them, thus thrusting down the throats of Catholics, in spite of all their protestations to the contrary, the odious charge of superstition and idolatry. This line of argument is unjust and unfair on its very face. If there was, or could be any doubt as to the true meaning of those prayers or practices of piety, surely the interpretation put upon them by those persons among whom they are received and employed, should have some weight in settling their real signification. Any other canon of interpretation is delusive, unjust, and sophistical in the highest degree. What, for instance, would be thought of a system of interpretation which would put upon the thirty-nine articles, the homilies, and the liturgy of the Anglican church, a meaning directly at variance with that generally received among Anglicans? What would be thought of the reasoning employed by a political charlatan, to prove by isolated and garbled extracts from the proceedings of congress, and from the records of our courts and state legislatures, that the American people, as a body, are opposed to the great principles of her government embodied in our noble constitution? What, in fine, would be thought of a fanatic, who, by culling a text here, and another there, should endeavor to prove from the Bible a system of belief openly opposed to certain great principles which, as *all* Christians agree, are found in the Bible? Yet this course, iniquitous and absurd as it manifestly is, is precisely that adopted by Mr. Palmer to establish the charge of idolatry against the Catholic church! And it is a sad thought, that a line of argument, which would be rejected with indignation in any other connection, should be deemed good enough, and even conclusive, against the oldest, the most numerous, and the most learned body of Christians in the world!

We can not, in one brief article, attempt to go into a minute and detailed examination of all the specifications made by our accuser to establish against us the charge of idolatry. Nor do we deem it at all necessary to do so. We shall be content with offering three general remarks on them all; and if we are not greatly mistaken, those three remarks will cover the whole ground of the controversy, and prove Mr. Palmer's entire argument to be little better than a shallow sophism from beginning to end. We lay down, then, and will undertake to prove the three following propositions.

I. The true meaning of the passages objected by Mr. Palmer is clearly settled by our recognized formularies, and by the *universally* received doctrine and worship of our church; there can be no reasonable doubt, or even cavil about it; and this being once proved, the charge of idolatry falls of itself to the ground.

II. Those objected passages are generally fully explained by the context, or they fully explain themselves.

III. In answering arguments in support of Catholic doctrines, and in explaining passages from the fathers, Mr. Palmer himself adopts the very line of interpretation which he objects to in Catholics!

We hope to prove all these positions in succession.

I. Mr. Palmer admits more than once, that our recognised formularies do not sanction idolatry. Thus he says: "Their formularies do not (I believe) teach or enjoin idolatry, and yet idolatry is taught and practised; that is, Romanism is more corrupt than its own formularies."* He should have said that our formularies not only "do not teach or enjoin idolatry," but that they expressly and unequivocally and repeatedly condemn it, and protest against it; and that if, notwithstanding

* Letter V, p. 4. See also Letter I, p. 30, and p. 12.

all this, idolatry is "taught and practised" in the church, it is in direct opposition both to the spirit and to the letter of the formularies themselves.

Take, for instance, the following explicit declarations on the subject, made by the council of Trent.*

"The holy synod enjoins upon all bishops and others having the office and charge of teaching others, that, according to the usage of the Catholic and apostolic church, received from the primitive times of the Christian religion, and according to the consent of the holy fathers, and the decrees of sacred councils, they should, in the first place, diligently instruct the faithful concerning the intercession and invocation of saints, the honor of relics, and the *legitimate* use of images, teaching them that the saints, reigning together with Christ, offer up their prayers to God for men, that it is good and useful suppliantly to invoke them, and to fly to their prayers, aid, and assistance, in order *to obtain favor from God through his Son, Jesus Christ our Lord,* WHO IS OUR ONLY REDEEMER AND SAVIOUR. . . . . (Let them also teach) that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be kept and retained, especially in the churches, and that to them due honor and veneration are to be paid; *not that any virtue or divinity is to be believed to be inherent in them, or that any thing is to be asked of them, or that confidence is to be placed in images,* as was done of old by the gentiles, who reposed their hope in idols, but because *the honor which is shown them is referred to the prototypes which they represent;* so that through the images which we kiss, and before which we uncover the head and kneel down, *we adore Christ, and venerate the saints whom they represent. . . . . But let all superstition in the invocation of saints, and in the veneration and sacred use of relics and images, be entirely abolished. . . . .* Finally, let so great diligence and care be exhibited by the bishops concerning these things, that nothing inordinate, nothing preposterously or tumultuously ordered, nothing profane, nothing immodest, should appear, since 'holiness becometh the house of God.' That these things may be the more faithfully observed, the holy synod decrees, that it shall not be lawful for any one to set up, or cause to be set up, in any place or church, no matter what exemption it may plead, any unusual image, unless it shall have been approved of by the bishop; *and that no new miracles are to be admitted, and no new relics to be received,* except with the recognition and approval of the bishop."

If this be not an explicit and solemn declaimer of all superstition and idolatry by the highest tribunal of our church, we know not what would be considered as such. And to charge a church with superstition and idolatry which thus solemnly disclaims both, and takes every possible precaution to preclude both, is, we apprehend, atrociously unjust, however much it may suit the purposes of a mere isolated handful of men, who would, forsooth, claim to be "the church Catholic," while they are actively engaged in slandering *the* Catholic church.

But this is not yet all. The Missal and the Breviary are the standard and official organs of Catholic worship, and the Missal and the Breviary have not only not a shadow of superstition or idolatry, but they expressly and repeatedly exclude both. Mr. Palmer has, in fact, presented not one objectionable passage from either of them, as he would certainly have done, had he been of the opinion that ingenuity could have tortured their meaning into the expression of any idolatrous sentiment. The prayers contained in both these liturgical works, even those in which the Blessed Virgin and the saints are commemorated and invoked, are, almost without an exception, addressed *directly* to God, and ask blessings *directly* from God, through the virtues and intercession of his saints; and they *all* explicitly recognize the one mediatorship of Christ, by terminating with the well known words, "through Jesus Christ our Lord and Saviour," or words of a similar import.

And yet, with all this continual and unequivocal protest against all superstition and idolatry; with all these daily and hourly recognitions of Christ's sole mediatorship of salvation; with all these solemn declarations of our general councils and recognised formularies of worship staring him in the face, Mr. Palmer could still find it in his heart to charge idolatry on the Catholic church! O shame! O shame! Well may we administer to him and to his admirers the same rebuke which

* Sessio xxv. Decretum de Invocatione, Veneratione, et Reliquiis Sanctorum, et Sacris imaginibus.

the energetic and saintly St. Jerome administered to Vigilantius, who preferred the same charge against the church, and on precisely the same grounds, fifteen hundred years ago: "*Idolatras appellas hujuscemodi homines?* Do you *dare* call such men as these idolaters?"

In fact, the arguments of Mr. Palmer are as old and as threadbare as is the accusation itself which they are intended to sustain. Both have been alleged, and *better* alleged, and refuted, too, at least a thousand times already! "Romanism" has had much more redoubtable opponents than Mr. Palmer; they have all disappeared; but "Romanism" still bravely stands its ground, and still proudly maintains its position. And it will stand, should the world last so long, for thousands of years after Mr. Palmer and his admirers shall have descended to the tomb, and been entirely forgotten.

The whole force of Mr. Palmer's objections rests on a total misapprehension and misrepresentation of the nature, and of the end and aim of the Catholic doctrine in regard to the honor and invocation of saints. Why are the saints honored? Why are they invoked? It is simply and only because they are the favorites of Christ and the friends of God.

They are not honored on account of any inherent qualities or merits which they possess independently of God, or of Christ Jesus *their* Redeemer; all that they have they have received from God through Jesus Christ; they are but bright mirrors from which are reflected the attributes of the Deity; they have, they claim, they receive veneration for no other privilege than this. Every honor that is paid to them, then, is paid *solely* on account of supernatural gifts imparted to them by God, and every such honor *necessarily* redounds to the glory of God. God is honored in his servants, and every act of veneration to the saints is based on, and is elicited by the claim of the Deity, to supreme adoration from all his creatures. This is the true Catholic doctrine, as clearly developed in all our official definitions of faith, and as universally understood among Catholics. Where is the idolatry that lurks beneath it? It not only does not enjoin, but in its very nature and essence, it positively excludes all idolatry.

Again, why are the saints invoked? Have they, of themselves, and independently of the merits of Christ, any power to assist us in obtaining spiritual succor or salvation? Assuredly not. No Catholic ever dreamed that they had. The one mediatorship of Christ is a cardinal principle of Catholic faith and practice. It reaches every where, and its influence is felt throughout the whole of Catholic theology. It is the sun of the Catholic system; the great source of light and heat. Without it, the Christian world would be in a more hopeless and gloomy condition than would be the material universe, were the sun stricken from our system; there would be no life; all would be gloom, and dreariness, and coldness, and desolation. The saints were themselves saved by the atoning merits and blood of Christ; they can aid in saving others only by and through the same great atonement. This is precisely the reason why all our most public and authorized formularies of invocation to the saints terminate with the clause "through Jesus Christ," &c. Such being plainly our doctrine, every act of invocation of the saints is a solemn recognition of the one mediatorship of Christ; it not only does not contain one element of idolatry or of superstition, but it positively and *necessarily* excludes both. And Mr. Palmer's effort to extract idolatry out of such a doctrine is about as wise and conclusive as would be the effort to prove that mankind do not believe the sun to be the great source of light and heat, from the fact that they sometimes make use of artificial light and heat!

Let us apply these undoubted principles to a few of Mr. Palmer's specifications to prove the idolatry of the Roman Catholic church. To show that we are in the habit of paying to the Virgin honors due to God alone, he alleges a passage from the encyclical letter of the present venerable pontiff, who employs this language: "We address this letter to you, on this most joyful day, when we solemnize the festival of the triumphant assumption of the holy Virgin into heaven, that she whom we have acknowledged as our patroness and deliverer amongst the greatest calamities, may propitiously assist us while we write, and by her *celestial inspiration* may guide us to such councils as may be most salutary to the Christian church."*

One must be very keen-sighted, indeed, to discover aught of idolatry in this passage. In

* Letter I, p. 15.

different parts of the encyclical letter, the pontiff distinctly recognises the great mystery of the atonement, and of the one mediatorship of Christ, and we are quite sure that the venerable old gentleman was greatly astonished, if he ever chanced to hear that a cunning seer of Oxford was able so far to penetrate into his most hidden thoughts as to discover in them some lurking propensity to idolatry, while he indited this passage. It was natural enough for the good pontiff to allude to the great festival on which his letter was dated, and to feel *inspired* by a theme so lofty as the triumphant glory of Mary in heaven. Could not the Virgin aid and assist him by her prayers to her divine Son? Could she not obtain for him from that Son a heavenly inspiration? To prefer the charge of idolatry in such a case manifests about as much wisdom in interpretation, as would be shown by a cynic who should charge a fourth of July orator with downright idolatry, merely because, kindling with the fervor of his theme, he happened to say that he was *inspired* by the virtues and patriotism of Washington!

Nor does our stern censor exhibit greater discretion when he tortures the following invocation of the guardian angel into idolatry: "Angel of God, who art my guardian, enlighten me, who am committed to thee, with heavenly piety; guard, direct, and govern me."*

We apprehend that if one man may "enlighten, guard, direct, and govern" another, those "administering spirits who are sent to minister to those who shall receive the inheritance of salvation,"† may surely discharge similar offices towards us. Else what is the office of those guardian angels so often spoken of in the inspired volume? Do they not communicate with, and act upon our spirits, imparting to them enlightenment and holy influence? Or are we to believe it idolatry to assert that God sometimes acts through second causes? Mr. Palmer must have been sadly at a loss for evidence, when he alleged this beautiful prayer as an instance of Catholic idolatry. And he seems to have been similarly straitened when he objected to the appropriate and touching prayer of Cardinal Bona to the angels, and especially to St. Michael, "the prince of the celestial army."‡ Surely Michael, who fought with the dragon and conquered him, has not lost any of his power, but can still triumph over Lucifer whenever he dares assail the people of God. Like his first, his last victory will redound to the glory of God, from whom all his strength is derived; and there is, and there can be no idolatry in the case. In both triumphs his motto is his name itself: "Who is like God?"

II. But we go a step farther, and maintain that the most "offensive" passages alleged by Mr. Palmer, as instances of "Romish" idolatry, either clearly explain themselves, or are clearly explained by the connection in which they are found, so as not only not to sanction, but expressly to exclude any shadow of idolatry. Take, for example, the prayer to the Virgin, upon which he insists so strongly:

"We fly to thy protection, holy Mother of God, despise not our prayers in our necessities, but deliver us at all times from all evils (*dangers?*), glorious and blessed Virgin."*

This prayer, he himself tells us,† is placed at the conclusion of the Litany of the Blessed Virgin, at every petition of which there occurs the significant "*pray for us,*" which explicitly sets forth the manner in which she is expected to *protect* us in our necessities, and to *deliver* us from danger. In the litany itself the distinction between prayer to God and prayer to the Virgin, is openly made and clearly marked. When God is addressed, the petition is *Have mercy on us;* when the Virgin is addressed, it is *Pray for us.* Was it ingenuous or fair in Mr. Palmer to conceal this obvious and palpable *fact,* of which he must have been cognizant?

Nor is he more candid in adducing as idolatrous a prayer of Cardinal Bona to the Virgin, the most objectionable part of which is contained in the following passage, according to his translation:

"Behold I fall down before thee, most gracious Virgin; I fall down and worship in thee thy Son, and I implore thy suffrages (prayers) to obtain that my sins may be blotted out, to reconcile the heart of thy Son to my heart, that he may possess me, and make me a man according to his heart."‡

This prayer speaks for itself, and whatever a Protestant may think of it, he can not certainly charge it with being idolatrous. The supreme adoration is evidently paid, not to

* Ibid. p. 22. † Hebrews i, 14. ‡ Letter i, p. 23.

* Ibid. p. 16. † Ibid. ‡ Ibid. p. 17.

Mary, but to her Son who dwells in the heart of Mary, and he, and not she, is evidently the end and aim of the prayer. Mary is merely asked *to obtain, by her prayers* to her Son, the remission of the petitioner's sins, and the perfect union of his heart with that of Christ. Where is the idolatry in all this?

We are next treated* to a specimen of gross idolatry in the shape of an incident recorded in the life of St. Alphonsus Liguori, who, while preaching "on his favorite subject, *the intercession and patronage of Mary,*" had his countenance irradiated with a heavenly light, and was honored by a vision of the Virgin herself, who appeared to him and to the immense crowd then assembled in the church of Foggia, in the guise of a girl of fourteen or fifteen years of age, with her beautiful face all beaming with heavenly grace and light. Mr. Palmer may laugh at this miracle, but it will be much more difficult for him to disprove it, in the face of the sworn testimony of the thousands who witnessed it. Be it, however, as it may, the occurrence furnishes not the slightest evidence of idolatry; nay, it excludes idolatry; for the passage opens with the declaration that St. Liguori was preaching on the *intercession and patronage* of the Virgin. The meaning of these terms can not be mistaken; it was apparent to every one of his hearers; and there could have been no danger whatever that any of them would be led to commit idolatry. How would it sound to say, *The intercession and patronage of God?* Has Mr. Palmer ever read the voluminous writings of St. Liguori on this very subject, which he treats in all its details? If he has, then he must *know* that the saint was not guilty of idolatry at this or at any other time. If he has not read them, any farther than a few isolated passages here and there, then he surely has no right to pronounce any opinion on the subject.

Mr. Palmer is greatly scandalized at the devotion of another among our modern saints to the Blessed Virgin. He can not for his life understand how the seraphic St. Francis di Girolamo should have entertained so tender a reverence for the pure and spotless Mother of his God. Should he think proper to extend his reading in hagiology, he will ascertain that this was not a trait of character peculiar to St. Francis, but that all the most fervent and eminent saints of God, from St. John the evangelist down to those of our own day, were remarkable for this same tenderly reverent feeling towards the Virgin. Taking this wider view of the subject, he may perhaps be prepared to understand the sentiment ascribed to St. Francis di Girolamo, that "a person can hardly be saved who feels *no* devotion to the Virgin Mother of God." For how can such a person love and worship the Son while he treats the Mother with coolness or contempt Will Christ receive graciously the homage of one who thus openly spurns the Mother that bore him, to whom he was "subject" while on earth, and whom he remembered so tenderly while expiring on the cross? No; we heartily subscribe to the sentiment of St. Francis Girolamo; and we concur with Mr. Palmer in believing that the passage in the saint's life, which records this and similar sentiments, "speaks for itself."* He is entirely welcome to all the argument which even *his* ingenuity can extract from it.

In his desperate effort to fasten the charge of idolatry upon the Catholic church, Mr. Palmer once more takes up the present pope's encyclical letter, from which he extracts the following glaringly idolatrous passage.

"We will also *earnestly beseech* with humble prayers from (*of?*) the prince of the apostles, Peter, and from (*of?*) his co-apostle, Paul, *that you may stand as a wall,* that no other foundation may be laid but that which has been laid. Relying on this delightful hope, we trust that the Author and Finisher of our faith, Jesus Christ, will at length console us in all our tribulations."†

We have retained Mr. Palmer's italics in this passage, as they present a very curious, though a tolerably fair specimen of his method of reasoning. We apprehend that the phrases italicised are meant for those which contain the idolatrous sentiment; but, for the life of us, we can not understand how there could be aught of idolatry in the pontiff's praying to the blessed Peter and Paul that they might obtain from the "Author and Finisher of our faith, Jesus Christ," the grace to enable the bishops, their successors in the ministry, "to stand as a wall," sharing in their own invincible firmness and constancy in the faith. Had we been called on to emphasize any particular clauses

* Ibid. pp. 18, 19.

* Ibid. p. 20. † Ibid. p. 21.

of the passage, we would have laid the emphasis on those precisely which Mr. Palmer did not italicise. The pontiff is so far from even hinting that divine honors are to be paid to Peter and Paul, that he expressly states the precise contrary in language as explicit as he could have employed. Does he not refer to the passage from St. Paul: "that no other foundation is to be laid but that which is laid, Christ Jesus?" Does he not look for consolation from him who is "the Author and Finisher of our faith?" Does he not exult over the "delightful hope" that his brother bishops will continue steadfast in asserting this *only* foundation of their faith? Verily, our Oxford divine was unfortunate in his selection of an "offensive" passage, in the present instance; his usual acuteness seems to have abandoned him; he exhibits a strong propensity to reason by contraries, and to allege passages which not only explain themselves, but prove the precise contrary of what he intended!

We are almost tired of exposing the transparent sophistry, and the disingenuous special pleading of our accuser; but we must yet refer to one more objected passage, which he places at the close of his fifth letter,* as a sort of climax to his argument on "Romish" idolatry. The very rehearsal of the passage seems to have frozen his soul with horror; he breaks off suddenly, and can not find courage to offer any comments on a "scene so awful." Surely now, if ever, he has found out an undeniable specimen of genuine idolatry: men will shudder on reading it; and no ingenuity can defend or even palliate its atrocity. And yet, what will be your surprise, gentle reader, on discovering that this is no instance of idolatry after all; that it is not so strong even as many other passages which he had alleged with less flourish of trumpets; and that it fully and explicitly explains itself!! It is taken from the writings of St. Liguori, and contains advices to the priest who attends persons in their last agony. Here is the concluding portion of the passage, with Mr. Palmer's significant and *very sensible* italics.

"When the sick man is near expiring, the (following) acts should be recited *without pausing, and in a loud voice* (by the priest): Lord Jesus, receive my spirit. My God, help me; permit me to come and love thee for ever. My Jesus, my love, I love thee. I repent. I wish that I had never offended thee! *O Mary, my hope,* help me, pray for me to Jesus. My Jesus, for thy passion, save me. I love thee. *Mary, my mother,* in this hour help me. *St. Joseph,* help me. *Archangel Michael,* defend me. *Guardian angel,* guard me. *Saint N.* (here let the principal patron of the sick man be named), commend me to Jesus Christ. *Saints of God,* intercede for me. Jesus, Jesus, Jesus. Jesus *and Mary,* I give my heart and my soul to you."

If there be any idolatry in all this, we confess we can not discover it. We can not even see on what ground Mr. Palmer objects to it; for we are under the impression that he is not entirely opposed to a moderate invocation of the saints. The ejaculations given above expressly exclude every thing that savors of idolatry: they ask Jesus to *save us,* and Mary and the saints to *pray for us.* In the name of all that is reasonable, how can this be tortured into idolatry? We commend the discretion of Mr. Palmer in offering no comments on this passage, and "in leaving his readers to their own reflections." Discretion has been deemed the better portion of valor by every boasting pugilist, from the memorable days of Jack Falstaff to our own more degenerate times!

In interpreting Catholic prayers to the Virgin and the saints, Mr. Palmer has fallen into many grievous errors. Not only has he shown no regard whatever to the well known and universally promulgated doctrines of the Catholic church on the subject, but he has paid no attention to the devotional feelings, and made no allowance for the tender and thrilling emotions which often give rise to, and accompany the recital of those prayers. Of course, we could not have expected of him, as an Englishman and a Protestant, any great warmth of religious temperament, nor any great amount of sympathy with those who feel more deeply on religious subjects than himself: but we had reason to expect of him that he should, at least, have kept this circumstance steadily in view, while laboring to get at the real meaning of prayers uttered under its influence. But sorely has he disappointed us in this so reasonable a hope. He has interpreted the warm, ardent, and poetic prayer of the enthusiastical Italian, by the same canon which he would have employed to interpret that of the cold phlegmatic and unimpressible Englishman. Is this fair? Is no allowance to be made for the poetry of religious feeling; for the enthusiasm which

* P. 50.

fills the soul to overflowing, and gushes forth in speech animated and kindling with its own ardent fervor? Is it fair or reasonable to interpret such a prayer with the same rigor as if the worshipper had coolly weighed beforehand every word that he used, and been careful to employ no term that was not strictly sober and correct, and in full accordance with the letter of his creed? Is it to be supposed that Catholics mean to make, whenever they pray, a full and detailed theological profession of their faith? Is it to be supposed that they, on all occasions, take precautions against the captious cavils of cynics, or that they pray as if they believed themselves under the constant espionage of envenomed critics, ready to catch up every incautious word they may utter, to tear it from its connection, and to extract from it, with a sneer of triumph, something like a plausible proof of idolatry?

If Mr. Palmer expects all this in Catholic worshippers, he expects more than we would wish to find in them, and more than is compatible with human nature itself. Give us warm, devotional feeling, even if it sometimes appear to become excessive, rather than that cold, cavilling piety, which seems always uneasy and trembling lest it should be transported too far, and be led to say or do too much. Give us rather the religion of the heart than the religion of the head. Give us too much rather than too little religion. Let our religious thermometer be rather at boiling heat than stand below zero. Give us even an exaggerated reverence for the saints and for the blessed Mother of God, rather than no reverence at all. The soil that produces luxuriantly and superabundantly, is a good and rich soil, but that which produces nothing but thorns and thistles, is barren, and "nigh to a curse." And one great proof to our minds that Protestantism is not the religion of Christ, and has not the spirit of Christ, is the *notorious* fact that Protestants have no love, no tender feeling of reverence, for the saints and for the blessed Mother of Christ. Protestantism will not only not aid in fulfilling the prediction of the inspired Virgin, "that henceforth all generations should call her *blessed*," but they are in the habit of sneering at those who alone fulfil it! They have not a particle of that deep and filial reverence which the beloved disciple of Jesus ever cherished towards the blessed Mother of his dear Lord, who had been given to him, and, in his person, to all the cherished friends of Jesus, as a tender and loving Mother. Which, we would ask, exhibits itself the true church of Christ; the one that tenderly reverences and loves *his* Mother, or the one that treats her with coolness and contempt, and can scarcely hear her name ever pronounced without an involuntary shudder of horror? We put this question to all Protestants, and especially to the admirers of Mr. Palmer. And, to enable them the more readily to answer it, we commend to their serious reflection the following beautiful passage from the pen of the distinguished champion of Catholicity, against whom Mr. Palmer wrote his letters.

"It has often struck us that many who in latter times have not scrupled to use the coldest and even disrespectful language respecting *her*, would shrink from the idea of acting similarly towards her, had they lived in her day, and had her near. When particularly we have heard the indignation of fancied zeal break from female lips against any respect being paid or devotion expressed towards her who is the peerless glory, the matchless jewel of her sex, we have been led to think how differently the heart that gave the tongue such utterance would have felt, had its compassion been claimed by the venerable matron whose bereavement of the best of sons had been caused for its sake. Many who can speak unkindly of her in heaven, would have melted with compassion over her on earth; would have kissed with deep reverential awe the hand that had lifted from the ground, and received into the maternal embrace, the same sacred body, just born, and just dead—the infant and the corpse: and would have deemed it a privilege inestimable, if granted them, to listen, low upon the ground, to her many tales of joy and sorrow—glowing in her delight, and softening in her griefs, and exulting in her triumphs. That some holy souls partook of such happiness, there can be no doubt. During the years that she survived her Son, she conversed with his and her friends, an object surely of affectionate regard and deep veneration. And of what would she discourse so willingly, or so well, as of *him* of whom her breast was ever full? Or how could they express their love better than by making *him* their theme? How easily does the imagination depict the scene of some faith-

ful follower, like Luke, anxious to have accurate knowledge of all things from the beginning, making inquiries concerning the earlier period of our Lord's life; and then listening to the marvellous history most sweetly told—how fair and reverent the archangel came, and how her heart fluttered when she heard his salutation, and her soul overflowed with consciousness of unheard of grace as she accepted his errand: how wonderfully Elizabeth greeted her; and how their infants mysteriously rejoiced in mutual recognition; how that cold December night was warmed and brightened by the first appearance of her God-like child, and her breast was enraptured with heavenly delights as he thrice drew forth his first early nourishment: how holy Simeon proclaimed his dignity, and showed him honor in the temple; and how her three days' tears were dried up when she found her lost Son sitting, mild and radiant with celestial wisdom, amidst the old men of the law. What looks, what emotions accompany the recital? With what breathless respect is it drunk in by the future evangelist? Or we may fancy John, more privileged to tread upon that tenderer ground, on which both have walked together—the path of the cross—on some sad anniversary, dwelling with her on each afflicting event, recalling faithfully every sacred word, till she voluntarily felt, over again, the sword of grief which had pierced her soul. And then would he not change the theme, and pass over to the bright Sunday morning which saw him rise from the grave to comfort the sharers of his sufferings, and how he mounted before them all to his proper seat at the Father's right hand, and thence sent down his holy Spirit on them? And who would now restrain her thoughts from following him in spirit thither, and casting up a wistful glance towards the resting place for which she longed, in which she saw him, her sovereign love, prepared to receive and crown her, when the fulness of her time shall be complete, and the perfection of her patience manifested?"*

We do not deny the possibility of the devotion to the Blessed Virgin and the saints being carried too far in some particular instance; but we maintain that such excesses, while they presuppose a sound religious feeling, are wholly unauthorized by the Catholic church, which is surely not to be held responsible for the mistakes or the exaggerated piety of individuals. We do not deny that some abuses may exist, but we maintain that they do not justify the charge of idolatry or superstition against the church, and that those "who strain at such gnats of abuses (taking them at the very worst), and justify themselves for swallowing the camel of schism—aye, and with a good haunch of heresy on it," act, to say the least, very unwisely. Such persons might have been scandalized in Christ himself because of the weakness and imperfections of his early disciples, and they might have abandoned him altogether, in consequence of the treachery of Judas! This bitter cavilling spirit is as unchristian and pharisaic as it is unreasonable and absurd.

III. Such, however, is precisely the spirit which guided Mr. Palmer in preparing his letters against Dr. Wiseman, on the "Errors of Romanism." We will now proceed to prove that this champion laureate of Anglicanism is as inconsistent as we have already shown him to be illogical. To answer the arguments of Dr. Wiseman in support of Catholic doctrines and usages, and to explain away the strong passages alleged by him from the holy Scriptures and the fathers, he employs the *very same* method of interpretation which he so strongly reprehends in Catholics while explaining the meaning of their own prayers to the Virgin and the saints! Who would have believed the redoubtable clerical knight of Oxford capable of this paltry manœuvring and of this disengenuous double dealing? Yet such is undoubtedly the fact, as we now proceed to show by a few specifications.

Mr. Palmer had strongly objected to addressing God and the saints in the same form of prayer, and he had unhesitatingly pronounced this practice idolatrous. To meet the objection, Dr. Wiseman alleged the remarkable passage from the Old Testament, in which the following words occur: "And all the congregation blessed the Lord God of their fathers, and bowed down their heads and *worshipped the Lord and the king*,"* (David). This was a case precisely in point. Had the congregation been Catholic, or had the writer who recorded the incident, been a Catholic, Mr. Palmer would have greedily seized on the words of the

* Dublin Review.—Art. Minor Rites and Offices.

* I. Paralipomenon or Chronicles xxix, 20, 21.

passage as a first rate specimen of "Romish" idolatry. The Catholic would have answered: "You do us injustice; we did not mean to render the same honor to the king as to the Lord." "It matters not," the Oxfordite would have answered; "what right had you to employ the same act of worship for both?" And yet, would you believe it, gentle reader, Mr. Palmer, to explain away the difficulty presented by this text, refers to the context, and, in a word, resorts to the very species of interpretation which he will not suffer Catholics to adopt to explain their own *present* meaning, and to defend themselves from the odious charge of idolatry!* What are we to think of the logic and consistency of such a controvertist?

He falls into the same glaring inconsistency in attempting to explain away the following strong passage from St. Justin Martyr: "Him (God) and his Son who came from him, and taught us those things, and *the army of good angels who follow and resemble him*, and the spirits of prophecy, *we venerate and adore*."† True, he suggests another, and we think a very unwarrantable translation of the passage; but the burden of his answer is, "the angels are not *really* joined 'under the same form of expression' with God; for, as the Benedictine editors remark, the word *venerate* refers to the angels, and *adore* (προσκυνεμεν) to God." That is, he, following the Benedictine editors, felt that such *must* have been St. Justin's meaning, though such a meaning is not clearly implied in the context, because the philosopher martyr proved himself in his other writings to be entirely averse to every species of idolatry. What a pity that he did not think of this canon of interpretation while he was so fiercely expounding the idolatrous language of Pope Gregory XVI, and of St. Liguori! We venture to say that no modern pope, nor saint, nor Catholic divine ever employed language half so strong or so "offensive" as that of St. Justin; and that if St. Justin had been a *modern* instead of an *ancient* "Romish" saint, Mr. Palmer would scarcely have let him off so easily.

Again: Dr. Wiseman had alleged the following passage from St. Basil's homily on the forty martyrs: "These are they who, having obtained a place amongst us (their relics were deposited in the church of Cæsarea), like *continual towers, afford security* from the incursions of the enemies." Mr. Palmer expounds it:

"That is, their memory and *example* was calculated to encourage Christians against the assaults of heresies and evil spirits."*

We suppose the father meant something more than this; at any rate the Oxford divine softens down his literal meaning to suit his own views, and in doing so unwittingly applies the very mode of explanation which he will not allow Catholics to use in much more obvious cases!

In a similar way he responds to almost every passage adduced by Dr. Wiseman from the fathers. If an epitaph, placed on the tomb of a martyr, solicits his *prayers* or his *intercession* for his friends yet on earth, it is a mere *poetical* fiction, not designed to mean any thing; or a pious exaggeration of tender friendship!† If such ancient writers as Gaudentius, Venantius, St. Leo, St. Chrysostom, and St. Maximus, frequently employ the terms *patronage* and *protection*, in reference to the prayers of the saints for their earthly petitioners,‡ they must have meant to convey no reprehensible idea; but if modern Catholics dare use the same expressions in precisely the same connection, they are clearly guilty of superstition and idolatry!! If St. Gregory of Nyssa assures us "that a person, by saying, '*holy Ephrem, help* (assist) *me*,' escaped from a dangerous position,"§ Mr. Palmer tells us that "such an expression does not interfere with the divine attributes;"‖ but if a Catholic of modern times dared employ such language, or if a Catholic writer dared record such a miracle, we would probably never hear the end of it! If St. Gregory Nazianzen employs strong language on the invocation of saints, "it is plainly rhetorical,"¶ and if St. John Chrysostom, St. Gregory of Nyssa, St. Basil, and St. Ambrose, all strongly advocate the honor and invocation of saints,** it all proves nothing; for they did not intend, like modern "Romanists," to give divine honors to any but God, and they clearly laid down the distinction (which "Romanists," now-a-days, as clearly do) between the veneration to be paid to saints, and the adoration to be rendered to God alone! Such is the logic, such the consistency, such the fairness, such the justice of Mr. Palmer!

* Letter V, pp. 20, 21.
† St. Justin M. Apologia I, p. 11, ed. Thirlby, apud Palmer, Letter V, p. 22.

* Letter V, p. 26. † Ibid. ‡ Ibid. p 27.
§ Palmer ib. ‖ Ibid. ¶ Ibid. p. 28. ** Ibid.

We might allege many more instances of a similar kind; but these will suffice for our present purpose, and we must hasten on. From what we have thus far said, our readers will be able to form an opinion on Mr. Palmer's merits as a logician; from what we will now proceed briefly to show, they may judge of his candor and honesty in stating facts and in quoting authorities. We might produce many instances of his utter recklessness in these respects; many are produced by the author of "his character as a controversialist;" but we must be content with two to which that writer does not refer.

The first of these is a glaring, though we do not say, a wilful mistranslation of a passage of Origen.* The error consists in substituting in the translation *angels* for *demons*, in order to wrest the words of the author into a meaning opposed to the veneration of angels. If he read Origen in the original, he must have perceived that he draws a broad distinction between good angels, whose office is the guardianship of mankind, and bad angels or demons, such as the pagans worshipped. His pagan opponent, Celsus, advocated this latter species of worship, and Origen argues against it with force and severity. According to Mr. Palmer's translation, his argument would have neither point nor meaning. What are we to think of a man who thus glaringly perverts the meaning of the plainest language?

The other instance consists in a very disingenuous reference to Bellarmine, to prove

"That people may, according to the doctrine of Alexander de Hales, Thomas Aquinas, Cajetan, Buonaventura, Marsilius, Almayn, Carthusianus, Capreolus, Vasquez, and a host of our most approved writers, pay the worship of *latria* or *divine honors* to the images of Christ."†

Now, what will be thought of his accuracy when on turning to Bellarmine we find no mention whatever of *Vasquez;* and what of his candor when we find that Bellarmine explains this very opinion in such a way as to exclude all shadow of idolatry,* and that moreover he refutes it at considerable length in two successive chapters!!† Why did he conceal these important circumstances? Is this manner of quotation fair or honest? Is it right to leave on the mind of the reader the impression that the author quoted says precisely the contrary of what he does say? Is not the *suppressio veri* almost as honest a device as the *suggestio falsi?*

We have yet one more remark to offer concerning Mr. Palmer's polemical tactics as displayed in these "Letters on Romanism." He often makes a very strange use of his index and second-hand learning; in fact, he sometimes wastes it entirely. Thus he devotes no less than *fifteen* closely printed pages of his fifth Letter‡ to a mass of testimony from the ancient fathers, all going to show, according to his opinion, that modern Romanism is idolatrous! And what, think you, is the drift of nearly all those passages? Almost all of them go to prove, what no one denies, that divine honors are to be given to God alone, and not to any creature! Every modern "Romanist" in the world admits this; it is explicitly stated in all our catechisms and prayer books; and it was surely a work of supererogation in Mr. Palmer to attempt to prove it by so great an array of learning. He might as well have undertaken to accumulate passages from the fathers proving the divinity of Christ with a view to show that Roman Catholics of the present day are guilty of idolatry!

But does Mr. Palmer deny—can he deny—that, during the first ages of the church, the honor and invocation of saints and martyrs were almost universal; and that the holiest men of that period adopted the practice without ever once dreaming that it was idolatrous? Does he not himself admit that, as early at least as the fourth century, this practice was not unusual with the "pious fathers;" and that "the same affection, the same veneration, with which the spirits of the saints and martyrs were regarded by the *early* Christians, attended their earthly remains?"§ And with what

* Contra Celsum, lib. viii, 26. The original of the passage referred to is: Απατε τή τὴν του Κελσου συμβουλὴν, λεγοντος προσευκτεον ειναι ΔΑΙΜΟΣΙ, which he translates: "Away with the advice of Celsus, saying that we should pray to *angels*." (Lett. V, p. 42.) We apprehend that Celsus never *could* have given such advice. See Dublin Review, vol. xvi, pp. 344, 345.

† Letter I, p. 23. His reference to Bellarmine is—de Imag. II, 20.

* C. xxiii, where he proves that the advocates of this opinion mean by the worship of *latria* paid to the images of Christ, a worship *improprie dictum et per accidens*. Vol. ii, p. 409. Edit. Venetus, 1721, in 6 vols. folio.

† Ch. xxii and xxiv. ‡ Pp. 29—44.

§ Compendious Ecclesiastical History, p. 68 seq. New York, 1841.

show of reason can he blame modern Catholics for imitating examples so illustrious and so hallowed? Can he, in a word, refute the evidence accumulated by an able writer in a late number of the Dublin Review, who conclusively proves the following positions on the subject: "That for a long time prior to the council of Chalcedon (A. D. 451) Christians believed that it was lawful,

"1. To invoke the saints, not only asking their prayers, but in the direct manner which in modern Catholics is considered idolatrous.

"2. To have confidence in their patronage and protection.

"3. To make pilgrimages to their tombs, and to expect both temporal and eternal blessings in consequence.

"4. To believe that miracles were wrought by their relics.

"5. To show their veneration for their relics by external actions, as prostrations, &c.

"6. To address the Blessed Virgin in particular as the greatest of all saints; in other words, to give her the worship of hyper-dulia.

"And, finally, that these things were then as *universally* and as *frequently* practised as in our own times."*

If these facts be true, and they can not be refuted, one of two things must be said; either that the church of Christ was generally infected with idolatry from the very earliest period, or that the Catholic church of the present day is not idolatrous in her faith or in her worship—there is no alternative. Mr. Palmer may take which horn of the dilemma he chooses; but one or the other he must take. His ready learning will not here serve him; nor will it do again to prefer the refuted charge that Dr. Wiseman has quoted from spurious works.

In conclusion, we would entreat Protestants, should these pages ever fall under the eye of any such, seriously to reflect for a moment on the sublime beauty of the Catholic doctrine on the honor and invocation of saints, and on the many signal advantages resulting from it to the Christian community. To begin with the latter; how useful is it to keep continually before our eyes the virtues, the heroic struggles, and the glorious victories of the saints and martyrs of God! How the thought stimulates us to resist temptation, and to imitate examples so bright! And then how cheering to us, in our dreary earthly pilgrimage, to cast our eyes heavenward, and to catch a glimpse of that immortal glory which has already crowned the trials and sufferings of the saints, who were once pilgrims, like ourselves, encompassed with infirmity, but who are now shining, like the stars, in the glorious firmament of God! How the splendid vista encourages us to imitate their virtues on earth, that we may share their crowns in heaven! How powerfully and how eloquently it appeals to the noblest feelings of our nature! How strongly it attracts us to heaven! How it consoles us amidst all our tribulations! How many additional motives does it not give us "to praise God in his saints," and to love that heavenly Father who, in crowning his servants, crowns only his own mercies! And how strongly, and with what dramatic effect, does not the Catholic church call forth all these noble feelings, by her perpetual round of festivals and anniversaries! Is there, in the cold and dreary land of Protestantism, any thing half so stimulating or ennobling,—any thing at all calculated to elicit such feelings, or to stimulate to such noble emulation of saintly virtue? Protestantism has, alas! virtually abolished, if it has not wholly stricken from the apostles' creed, the beautiful article which professes to believe in the "communion of saints!"

The communion of saints! how sublime the idea it unfolds! How it annihilates time, annihilates distance, and causes the hearts of all the friends of Christ and favorites of heaven to beat in unison of feeling! How it reaches, like a golden chain, from earth to heaven, and binds both together in indissoluble love and unity! How it makes us, poor exiles on earth, already "fellow-citizens of the saints, and the domestics of God!"* How it makes the strong succor the weak, the rich succor the poor, those who abound in merits succor those who are needy, and those who are in glory succor those who are in tribulation! How beautifully it carries out the scriptural ideas, that "God is love," that "love is the fulfilment of the law," and that "charity

* Dublin Review, vol. xvi, pp. 343, 344. We refer our readers to the mass of patristic learning thrown together in the article of which the above extract is a summary. Those who will read the article must be convinced that every one of the above positions has been triumphantly sustained.

* Ephesians ii, 19.

never faileth!" How it lifts us up from this dull earth, and binds us all together, by binding us strongly to God! How, in fine, it irradiates the earth with the smiles of heaven, of the saints, of the angels, of the pure and spotless Mother of God, of God himself! *Fingant quid tale hæretici!*

Can there be aught of idolatry in a doctrine which thus plainly elevates human nature, adorns and ennobles Christianity, gives us new and more expansive views of the divine goodness, and redounds to the honor and glory of God himself? Can there be idolatry in a doctrine which thus leads us to God, the bestower "of every good gift," whether in heaven or on earth, and causes us to fall down reverently at the footstool of *his* heavenly throne? Can *he* be offended with the honors which we pay to his own servants and favorites, for *his* sake, and precisely because they are *his* servants and favorites? Will the Son be jealous of the honor paid to his blessed Mother, and paid to her only because she is *his* Mother? Can he who was obedient to her, and who refused her nothing on earth, refuse her any thing in heaven? Can he be unmindful of her sufferings on earth for the love of him, and of the sword of grief which transpierced her soul on *his* account? No, no. The Catholic doctrine is as reasonable and scriptural as it is ennobling and sublime.

We here dismiss Mr. Palmer for the present, reserving to ourselves the privilege of examining, on some future occasion, his objections to the Catholic doctrine of satisfaction, with its adjuncts—indulgences and purgatory.

THE SUPREMACY OF THE POPE.

1. *Banner of the Cross*, Nos. 318 and 321. February 1, 22, 1845. Philadelphia.
2. *The Churchman*, No. 728. March 1, 1845. New York.
3. *The True Catholic, Reformed, Protestant, and Free*, Nos. 22 and 23. February and March, 1845. Baltimore.

THERE is, and there can be only one true faith, as there is but one God and one baptism.* When the Almighty promulgated his religion among men, it was certainly his will that they should all embrace it, adhere to it, and maintain it free from any admixture of error.† With unity of faith, he established also unity of communion, and founded a society, the members of which should be linked together by the participation of the same worship, and the reception of the same sacraments.

This, however, does not suffice; some external and perpetual bond is necessary to preserve among the followers of Christ this twofold unity of faith and communion. The means which his supreme wisdom adopted for this purpose, was the institution of a ministry, or hierarchy, composed chiefly of bishops and priests, whom he commissioned to go, and teach, and baptize, and to feed, by the administration of other religious succors, the respective portions of the Christian flock committed to their charge.* "And some, indeed, he gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ."†

But these pastors and teachers, spread and scattered as they are throughout the whole world, would themselves be exposed to a continual danger of differing either in belief or practice, and the faithful of different countries might also imbibe very different doctrines, or form themselves into separate societies. The divine wisdom has provided against this danger also, by selecting one from the great body of pastors, and empowering him to confirm the

* Ephes. iv, 5.
† Matth. xxviii, 20, and Mark xvi, 15, 16.

* Matth. xxviii, 19; 1 Peter v, 2.
† Eph. iv, 11, 12.

faithful in the unity of truth. "And the Lord said: Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren."* This chief pastor was invested, and each of his successors has been invested, not only with a primacy of honor, but especially with a primacy of jurisdiction, that, by his authority, he might preserve the deposit of faith entire and inviolate, and be at all times the common centre to which the different parts of the church would converge.

Such is the Catholic doctrine relative to the divine constitution of the society founded by Christ, and our object in this paper is to show the grounds on which it is established. The subject of the pope's spiritual supremacy could not be discussed more appropriately than at the present moment, when it is so wantonly assailed in a certain quarter, and in another an unceasing effort is made to get up a show of church unity independently of the papal prerogative. As the pretended difficulties and novel systems advanced in reference to this subject have, together with other errors, been often refuted by abler pens,† we will not follow our opponents through all their wanderings, nor expose one after the other their various faults of omission and commission. Our only object here is to set forth, within the limits of a brief article, such authentic passages, documents and facts, as will convince any unprejudiced mind, that nothing is more clearly revealed than the supremacy of a chief pastor in the church of Christ, and that nothing is more untenable than the contrary assertion of our separated brethren. Would to God they would open their eyes to the true nature of Christian unity, and no longer be of those who are "always learning, and never attaining to the knowledge of the truth."‡

To begin with the Scripture; we read in almost every page of the New Testament, that the society founded by Christ is *a kingdom:* Matth. xiii, xx, xxii, xxv;—*a sheepfold,* John x, 1, 16;—*a body,* Rom. xii, 5; 1 Cor. xii, 13; Col. i, 24; Ephes. i, ii, v, etc. These are the words of our Lord and of his apostles; these are the qualifications by which they chose to designate the church. But who can conceive a kingdom without a supreme ruler, a fold without a shepherd, a body without a head? Let it not be said that our Lord himself is the supreme ruler of his kingdom, the pastor of his flock, and the head of all the faithful. He indeed possesses all these titles, and fulfils their various significations in a supereminent degree; but this he does in an invisible manner, while he has made his church a visible society, in which a visible ministry is continually to be exercised, the divine word preached, and the sacraments administered. Unless we charge him, therefore, with inconsistency, he must have appointed some one to represent him visibly upon earth in the various offices just mentioned; to do exteriorly for the faithful what he does interiorly by the influence of his grace; to hold his place among them, and govern them in his name and by his authority; just as he himself, for instance, produces all the inward effects of baptism, though he requires an exterior and human agency for the administration of this sacrament.

But it is perfectly idle, on the part of our opponents, to question the propriety of a visible head and ruler in a visible society, when we can prove, from positive testimonies of Scripture, that Christ our Lord did really appoint such a governor in his church. The first among the scriptural passages to which we allude runs thus in the Gospel of St. Matthew: "Jesus .. asked his disciples ..: Whom do men say that I am? Simon Peter answering, said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, that thou art Peter (*a rock*), and *upon this rock I will build my church,* and the gates of hell shall not prevail against it. And *I will give to thee the keys of the kingdom of heaven;* and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."*

Three things are plain and certain from this passage: 1. The words just adduced were

* Luke xxii, 31, 32.

† See, among others, an excellent article in the *Dublin Review,* No. 34, Dec. 1844, and the late work of the Rt. Rev. F. P. Kenrick, *Primacy of the Apostolic See Vindicated,* especially pp. 94, 95, 169, 179, where the boasted facts of St. Meletius, and of the British church, quoted by the *Churchman* and the *Banner,* are very satisfactorily explained.

‡ 2 Tim. iii, 7.

* Matth. xvi 13—19.

addressed by Christ to one of his apostles exclusively, viz. to Simon Bar-jona, whose name of Simon he had previously changed into that of Cephas or Peter,* which, in Syriac, signifies a rock. 2. Simon Peter was appointed to be, under Christ himself, the unshaken foundation of his church, of that church against which the gates of hell shall never prevail. 3. He was to receive the keys of the kingdom of heaven, and thus to participate, in virtue of this divine communication, in a privilege which belongs by nature to our Saviour alone, of whom it is written: "He openeth, and no man shutteth; he shutteth, and no man openeth."†

But what mean these words, "to be, under Christ, the foundation of the church," if not to maintain and support it by the divine authority? And what signifies "to have received from Christ the keys of the kingdom of heaven," if not to have been invested by him with the plenitude of power and jurisdiction over the holy society which he has established upon earth, for the purpose of guiding his disciples in the way to heaven? To be the foundation of an edifice obviously implies the same idea as to be governor of a city or province, the leader of an army, etc. The key, also, has always been considered a symbol of ownership and authority. He who sells a house is understood to have placed the purchaser in possession when he has delivered the keys to him; in the same manner, the allegiance or the surrender of a city is expressed and implied by the presentation of the keys to a monarch or conqueror. St. Peter, therefore, received, under the two-fold symbol of *foundation* and *key*, the promise of a spiritual and supreme power to govern the society of the faithful.

This magnificent promise was fulfilled by Christ a few days after his resurrection, and in presence of many of his disciples. The fact is thus related in the Gospel of St. John: "When they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things; thou knowest that I love thee. He said to him: Feed my sheep."*

Here, again, we plainly see: 1. That these words are addressed to St. Peter alone; he is repeatedly designated, not only by his proper name and surname, to distinguish him from every other apostle or disciple, but also by a manifest allusion to the occasion on which he thrice denied his Lord, and which he atoned for by a triple act of fervent love. 2. It is obvious that these words impart to him the power to lead and to govern; for such is the natural meaning of the word *to feed*, both in the original text of this passage, and in other texts of Scripture where the same word is used in reference to a moral body, or society of men, as when it is said of David: "Thou shalt *feed* my people Israel, and thou shalt be prince over Israel;" and again: "He chose his servant David . . . to *feed* Jacob his servant, and Israel his inheritance. And he *fed* them in the innocence of his heart, and conducted them by the skilfulness of his hands."† In the third place, this authority is given to St. Peter, to be exercised by him over the whole Christian flock. For he is not commanded to feed only a portion of the lambs or the sheep, but the lambs and the sheep of Christ, without exception, and consequently all of them; that is to say, the faithful, who are represented by the lambs, and the pastors themselves, bishops and priests, who are represented by the sheep. The bishops and priests are pastors with regard to the people, but sheep in their relation with Peter. The tradition of the Christian church has constantly and unanimously attached this meaning to the words of our Saviour.‡

The same conclusion, regarding St. Peter's spiritual supremacy, forces itself upon us, when we consider attentively the rank which he held among the apostles. Whenever they are enumerated in holy writ, we find him in-

* John i, 42. † Apoc. iii, 7.

* John xxi, 15—17.
†2 Reg. v, 2; Ps. lxxvii, 70—72.
‡ See Orig. *in cap.* vi. *Epist. ad Rom.*—St. Cyprian, *lib. de unitate Eccl.*—St. Ambrose, *in cap. ult. Lucæ.*—St. Epiphanius, *in Ancorat*—St. John Chrys. *in hunc locum Joann.*—St. Leo, *Serm.* iii *de assumpt. sua ad Pontif.*—St. Gregory the Great, *lib.* iv, *Epist.* xxxii.—St. Bernard, *lib.* ii, *de Considerat.*

variably mentioned *the first* in order, while no special rank is assigned to the others; the one mentioned next to him being sometimes St. Andrew, sometimes St. James, or St. John his brother.* Very often, too, he is manifestly represented as the leader, the prince, and the head of the chosen twelve, or as designating a particular order. For instance, in the following passages: "Simon, and they who were with him, followed after him (Christ).†—Peter, and they that were with him, said.‡—Peter, standing up with the eleven, lifted up his voice, and spoke to them.—And they said to Peter, and to the rest of the apostles.§—Go tell his disciples, and Peter.‖—Peter and the apostles said,"¶ etc.

What can be implied in all these passages? Was not St. Peter a disciple? Was he not an apostle? Why then is it said: *Peter, with the disciples—Peter, and the apostles*, etc., but that he was the head and the leader of all?

The facts recorded by the sacred writers are in perfect accordance with their language. St. Peter takes the first part in every thing; he is the first to confess the divinity of Christ; the first to testify his ardent love; the first to promote the election of an apostle in the place of Judas; the first to interpret the ancient prophecies, the first to preach the Gospel and the resurrection of our Lord; the first to confirm the Christian doctrine by a miracle; the first to convert the Jews; the first to receive the gentiles into the church; in short, the first to pronounce, on the subject of the Mosaic observances, his doctrinal sentiment in which the other apostles unanimously concurred, and which the multitude of the disciples received at once with all deference and respect.**

Such being the case of St. Peter, is it not impossible to account for it otherwise than by acknowledging in him a primacy of jurisdiction? It would be almost blasphemy against the apostles and sacred writers, to ascribe their uniform style of narration to mere chance or caprice. Nor can it be said that the rank which St. Peter held among the disciples was nothing more than an honor granted him by Christ as a reward of his lively faith; for the many passages which we have adduced, collectively taken, imply much more than this; and we know, moreover, that Christ, far from wishing to introduce among his disciples a vain primacy of honor, on the contrary guarded them incessantly against the temptation of ambition, vainglory, and merely honorable titles. It must be observed too, that St. Peter, personally considered, exhibits no claims to be thus represented at all times at the head of the chosen twelve; he was neither the eldest of them, nor the first called to the apostleship, this twofold advantage belonging to his brother St. Andrew;* nor was he the disciple *whom Jesus loved;* † it was St. John; nor was he the particular bishop of the city of Jerusalem, where they lived together for several years; it was St. James the lesser. Lastly, he did not enjoy a greater reputation of sanctity than several others, as it was known that he had been once severely rebuked by Christ, and on another occasion he had denied him three times.‡ We are at a loss, therefore, to account for the primacy of rank which St. Peter enjoyed, and for the prominent part which he acted on all occasions, unless we suppose also that he was known by all to possess a primacy of jurisdiction from Christ for the government of the whole church.

The force of this argument is nowise impaired by the other passages of Scripture, where it is related that St. Peter was once reprehended by St. Paul,§ or that he was sent by the apostles to Samaria for the benefit of the new converts,‖ and obliged to explain the reason why he had admitted into the church Cornelius, the centurion, who was formerly a gentile.¶ These facts prove nothing against the supremacy of that apostle. They who have authority may very well, and sometimes even should, receive advice from inferiors; they may be sent, that is, requested to take upon themselves the execution of something important; to act with mildness, and, to render the exercise of their power more agreeable to those under their charge, they may condescend to give an expose of the reasons which have led them to pursue any particular course. Such and many other evidences of gentleness and conde-

* Compare together Matth. x, 2; Marc iii, 16, 17; Luke vi, 14; and Acts i, 13.
† Marc i, 36. ‡ Luke viii, 45, and ix, 32.
§ Acts ii, 14 and 37. ‖ Marc xvi, 7. ¶ Acts v, 29.
** See, for all these, Matth. xvi, 16; John xxi, 15; Acts i, ii, iii, iv, x, and xv.

* John i, 40; St. Epiph. *Hær.* 51.
† John xix, 26; xxi, 20.
‡ Matth. xvi, 23, and xxvi, 69—75.
§ Gal. ii, 14. ‖ Acts viii, 14.
¶ Acts, xi, 2—4.

scension are daily exhibited by those in power, without any detriment to their superior authority; and this precisely was the case with St. Peter.

Should it be further objected that the power vested in him was granted to the other apostles also by these words of Christ: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven,"* we answer that the objection is very easily disposed of. As Bossuet observes, in his eloquent sermon on the unity of the church, it was manifestly the design of Jesus Christ to bestow, first upon one, what he intended afterwards to communicate to many; but what followed could not destroy what had preceded, nor did he who had received the primacy forfeit it. Christ can not contradict himself; he does not repent of his promises more than of his gifts. What he gives without any condition or restriction, is irrevocably given. These words, "whatsoever thou shalt bind," etc., addressed to St. Peter alone (Matt. xvi), implied a grant of jurisdiction over all, even those to whom it was said afterwards, "whatsoever you shall bind," etc. (Matt. xviii.) All the apostles, therefore, received the same divine commission as to the substance, but not in the same degree nor to the same extent. It is plain that a power vested in many persons collectively must be limited in each one by the very fact of its being divided among them; but if it has been previously given to one in the most comprehensive terms, it certainly imports the plenitude of authority over all.

Moreover, how many other declarations of Christ, manifestly expressive of a spiritual supremacy, were made to St. Peter only? "Upon this rock I will build my church—I will give to thee the keys of the kingdom of heaven—Confirm thy brethren—Feed my lambs, feed my sheep?" Hence all Christian antiquity—fathers, councils, historians—all unanimously style St. Peter the head, the chief, and the prince of the apostles.†

It would be idle to assert that this high prerogative of St. Peter was to disappear with him: such was not the object of its institution, any more than the ecclesiastical ministry in general was to end with the apostles, to whom on the contrary our Lord said in including their successors: "Behold, I am with you all days, even to the consummation of the world."* Is not the divine constitution of the kingdom of Christ here on earth, like that kingdom itself, to endure till the end of ages? Is not the church now, as in the time of the apostles, a visible society, a body, a sheepfold, and consequently does it not equally stand in need of a visible head and chief pastor who will be for all the faithful a constant centre of unity, so as to make *one fold under one shepherd*, as it is called in the Gospel? In fine, did not our Lord expressly preclude all idea of the supposed abolition of the primacy, by declaring it to be the unshaken foundation and support of an immortal building?† It is, therefore, as evident that St. Peter was destined to have an uninterrupted series of successors in his sublime office, as it is incontestable that he himself received the plenitude of power to govern the whole church of Christ.

The only point that remains for us, is to show who is to be considered as St. Peter's successor. But can the slightest doubt be seriously entertained on this point? Is it not a fact placed beyond the reach of cavil by every kind of monuments, by the belief of all countries and ages, and by the unanimous testimony of Christian authors,‡ that St. Peter went to Rome, founded the church of Rome, was the first bishop of Rome, and, by receiving there the crown of martyrdom, left Rome in possession of his supremacy? What other bishop than the bishop of Rome was ever chosen to be the successor of St. Peter and acknowledged as such? And what see but the see of Rome was ever called the see of Peter, or St. Peter's chair?

"This is the chair so much extolled by the fathers, and in which they have unanimously

* Matt. xviii, 18.

† See Origenes, *in c. 6. Epist. ad Rom. et Hom.* 2, *de diversis*;—Eusebius, *in chron. ad ann.* 44, *et lib. ii. Hist.* c. 13;—St. Epiph. *hær.* 51;—St. Jerom, *de Script. eccles.*—St. John Chrys. *Hom. ii in Matt.*—S. Cyr. Jerosol. *Catech.* 2. *St. Cyr. Alex. lib.* 12 *in Joann.* St. Leo, *serm. i, de natali apost. etc.*

* Matt. xxviii, 20. † Matt. xvi, 18.

‡ Tertullian, *De præscript. c.* 36;—Euseb. *Hist. eccl. lib. ii, c.* 14 *et* 24, *et in chron. ad ann.* 44;—Lactant. *De morte persec. n.* 2;—Sulpit. Sev. *Hist. sacr. lib. ii*;—Orosius, *Hist. lib. vii. c.* 4;—St. Irenæus, *Advers. hær. l. iii, c.* 3;—St. Jerom, *de Script. eccl.*—Arnobius, *lib. ii, contra gentes*;—St. Optatus, *lib. ii, contra Parmen.*—St. Epiph. *hær.* 27;—St. Athan. *in apol.*—St. Leo, *serm. i, de natal. apost.*—St. August. *lib. ii, contra litteras Petil. serm.* 296—*Epist.* 53, *alias* 165; etc. etc. Could any fact be better attested than this, and was not the learned Grotius perfectly correct in stating (*Comment. in i Petr. Epist.*), "that no true Christian ever doubted of St. Peter's having been at Rome."

acknowledged the principality of the apostolic chair, the chief principality, the source of unity, and the summit of the sacred priesthood; the mother church which governs all the other churches; the head of the episcopacy, and the centre of ecclesiastical government; the principal chair, the only chair in which all possess unity. In these words you have the declarations of St. Optatus, St. Augustin, St. Cyprian, St. Irenæus, St. Prosper, St. Avitus, Theodoret, the council of Chalcedon, and the rest; Africa, Gaul, Greece, Asia; the east and the west united."*

But let us examine in the best and most authentic sources of history, what was the practice of the Roman pontiffs even during the first ages of Christianity in reference to the government of the church, and what the universal church believed in regard to their authority. Besides the celebrated epistle of St. Ignatius, martyr, addressed "to the church *which presides* in the country of the Romans," there are still extant two letters of Pope St. Clement to the Corinthians, both of which were written before the close of the first century. The faithful of Corinth had applied to him for assistance amid the evils that afflicted their church. St. Clement in his first letter severely reproaches them with the schism that had taken place among them, and commanded those who had given rise to the disturbance to lay aside their obstinacy and sincerely to do penance.† Had St. Clement been an ordinary bishop, with no jurisdiction over the church of Corinth, why would the faithful of that city, in order to put an end to their unhappy divisions, have so earnestly appealed to his assistance, and how could he himself have addressed them in the language of reproach and authority? This instance, therefore, exhibits on the one hand the acknowledgment of the pontifical authority by a distant church, and on the other the exercise of this authority by a pope who was an immediate disciple of the apostles.

During the second century, a controversy arose between the Roman church and the churches of Lesser Asia about the time of keeping Easter. Pope Victor, wishing to maintain uniformity of discipline, threatened the Asiatic bishops with excommunication; nor was the right on his part to pronounce such a sentence called in question. On the contrary we find St. Irenæus, bishop of Lyons, who endeavored to dissuade him from putting his threats into execution, merely urging the inexpediency of the measure, without denying or in the least contesting the authority of the pontiff.* Would this holy doctor have urged only prudential considerations, if he could possibly have alleged the infinitely weightier reason of incompetency?

We have another indisputable testimony of St. Irenæus in favor of the supremacy of the Roman see. In his great work against heresies, he condemns all those who look for truth where it is not to be found, and points to that church which is "the greatest, most ancient, and the most conspicuous, founded and established at Rome by the most glorious apostles Peter and Paul, and receiving from them her doctrine which was announced to all men, and which has come down to us through the succession of her bishops. To this church, *on account of its superior headship*, every other must have recourse, that is, the faithful of all countries."† Here three things are very distinctly mentioned, viz., the eminent dignity of the Roman church, its superior headship or power, *potentiorem principalitatem*, and its being the necessary centre of unity for all other churches, that is, for all the faithful.

Towards the middle of the third century, a warm controversy arose about the validity of baptism conferred by heretics. "Then," as Vincent of Lerins remarks, "Pope Stephen of blessed memory, and bishop of the apostolic see, deeming it proper that he *who was above others by the authority of his chair* should be foremost in his attachment to the faith, addressed an epistle to the African church, and decreed that no innovation should be introduced, but that the tradition of the church should be the law in this case."‡

It is true St. Cyprian was of opinion that the pope, on this occasion, carried the exercise of his authority too far; but he never denied the authority itself; on the contrary his writings contain many explicit acknowledg-

* Bossuet, *sermon sur l'unite de l'eglise, part i.* The several texts of the fathers and councils here alluded to, may be found, with a multitude of others equally convincing, in Bellarmine, St. Francis of Sales, B. Kenrick's work, &c.

† Epist. i, St. Clem. papæ ad Corinth. apud Coutelier.

* Euseb. *Eccl. Hist. lib. v, c.* 24.

† *Contra hær. lib. iii, c.* 3.

‡ *Commonitorium, c. vi.*

ments of the supremacy and universal jurisdiction of the see of Rome. Speaking of certain schismatics, he says: "They have the effrontery to convey letters from profane men to the chair of Peter, *and to the principal church, whence the sacerdotal unity took its rise;* not reflecting that the members of this church are those Romans whose faith was praised by the apostle (St. Paul), and to whom perfidy can have no access." He mentions elsewhere that a Spanish bishop, having been deposed by his colleagues, appealed to Pope St. Stephen for the purpose of being reinstated by him in his see. Lastly St. Cyprian himself wrote to the same pontiff, urging him to send letters without delay to the province and people of Arles; that Marcian, the proud and obstinate bishop of that city might be removed, and another substituted in his place.* Are not these testimonies sufficiently plain, and do they leave any room for doubt respecting the real sentiments of the sainted and eloquent archbishop of Cartharge?

We gather from another important fact, which occurred during the third century, that the supremacy of the Roman pontiff was well known and clearly admitted in the church. Among the faithful of the great city of Alexandria there were some who thought they had discovered erroneous opinions in the writings of their bishop, Dionysius, and, going to Rome, they accused him before the pope, whose name was also Dionysius. The bishop who was thus charged with error, did not question the authority of the Roman tribunal: he merely requested the pope to point out the errors which had been imputed to him, upon which he sent to the pontiff a satisfactory exposition of his faith, and fully vindicated his innocence.† Thus all parties attested the superior and universal authority of the see of Rome; an attestation the more remarkable and important as it issued from the church of Alexandria, which was the second in the world, and whose bishop held the first rank among the eastern patriarchs.

The great heresies which arose during the fourth and fifth ages of the church afforded the popes a continual occasion for the exercise of their power. In the beginning of the fourth century, the case between the Donatists and Cecilian, archbishop of Carthage, was brought before Melchiades, bishop of Rome. Neither party objected to the competency of the tribunal; but the affair was fairly discussed in an assembly of eighteen prelates, in which Melchiades presided, and Cecilian was acquitted by the sentence of the pope.*

In the first general council, held at Nice in Bithynia (A. D. 325), Osius, bishop of Cordova, presided, with the priests Vitus and Vincentius, all holding the place of Pope St. Sylvester, as we learn from Gelasius of Cyzicum,† Photius,‡ &c. Moreover, the sixth canon of this venerable assembly, as read at the council of Chalcedon, acknowledges that "the Roman church always had the primacy."§

Shortly after the council of Nice, Pope Julius I pronounced his justly celebrated sentence in favor of St. Athanasius of Alexandria, Paul of Constantinople, Marcellus of Ancyra, and Asclepas of Gaza. These bishops, having been driven from their sees by the Arians, appealed to the Roman pontiff, who, after mature examination, juridically acquitted them of the charges preferred by their enemies, and, in virtue of his apostolical authority, restored them to their respective sees. This act of pontifical jurisdiction, so important and decisive in itself, acquires additional weight from the following circumstances. 1. The pope, in his letter to the oriental bishops, severely reprimanded them for having held councils without his knowledge, and not having written to him in the first instance for the purpose of obtaining a correct and final decision.‖ 2. The Arians, whose interest it would have been to deny the jurisdiction of the pontiff, did not question it; they only endeavored to deceive him and retard his action, which amounts to a formal acknowledgment of his authority. 3. The ecclesiastical historians who relate this fact observe at the same time, as a certain and universally acknowledged principle, that the bishop of Rome, in acting as he did, merely exercised his prerogative; because *the care of all pertained to him, by reason of the dignity of his see.*¶

* St. Cypr. *Epist.* 55, 67, *and* 68.
† St. Athan. *De sentent. Dionysii Alexandr. contra Arianos, n.* 13.

* St. Optatus, *De schism. Donat. lib. i, c.* 23, 24.
† *Synops. Conc. Nic. lib. ii, c.* 5.
‡ *Lib. De septem synodis.*
§ *Can. vi Conc. Nicæni, juxta act. xvi Conc. Chalcedonensis.* apud Labb. vol. iv, col. 812.
‖ *Epist. Julii i ad episc. Orientales.*
¶ Socrates, *Hist. Eccl. lib. ii, c.* 15. Sozomenes, *item, Hist. Eccles. lib. iii, c.* 8 *et* 20.

It is very remarkable also that this observation is not confined to ecclesiastical historians; it is made even by Ammianus Marcellinus, a heathen, and contemporary author. Speaking of the Emperor Constantius, the great protector of the Arians, he says that this prince "was very desirous to have Athanasius condemned by the authority which the bishop of Rome possessed over the others."* This language of a pagan historian, in allusion to an Arian emperor, shows plainly that the belief of the pope's supremacy over the whole church was deeply impressed upon the minds of all.

From the facts we have mentioned, it is manifest that, even during the primitive ages of Christianity, the Roman pontiff enjoyed the privilege of receiving the appeals of bishops who thought themselves aggrieved by their colleagues, of reëxamining their case, and confirming or annulling the judgments passed against them. Hence in the year 347, when the celebrated council of Sardica, consisting of nearly three hundred bishops who had assembled from thirty different provinces, recognized this power in the pope, it did not establish a new form of ecclesiastical government, but merely confirmed the ancient practice by a positive enactment, and declared in an authoritative manner what was and had always been the indisputable right of the see of Rome. "It seems most advisable," says the synodical letter of that council, "that from all the provinces, the priests of the Lord refer their case to the head, that is, *to the see of Peter.*"†

In accordance with this universal belief of the supremacy of St. Peter's successors, St. Athanasius, who had already experienced the authoritative protection of the see of Rome, wrote again to Pope Felix in these terms: "For this reason did *Christ appoint you and your predecessors, apostolic rulers, in the highest station, and wish you to have the care of all the churches,* that you might assist us."‡

This was also the doctrine of the great St. Basil, archbishop of Cesarea, in Cappadocia. "I think," says he, in one of his letters, "it would be well to write to the bishop of Rome, that he may take into consideration the state of things here, and by *his authority* may depute men endowed with a conciliatory spirit, to bring back those who have gone astray from the right path; men who will also be invested with all the necessary powers to rescind the acts of the council of Rimini."*

We learn from the same holy doctor a fact which shows the profound veneration which the remotest provinces entertained for the Roman pontiff, and the submission which they paid to his decrees. Eustathius, bishop of Sebaste in Armenia, had been condemned and deposed by a council held at Melitina. He applied to Pope Liberius, who restored him to his see, after he had complied with the terms proposed to him. Eustathius produced the letters of the pope before the bishops assembled in council at Tyana, in Cappadocia; and upon the mere exhibitions of these letters, without any knowledge of the conditions which that bishop had accepted, he was immediately reinstated in the possession of his see.†

In the year 381, one hundred and fifty prelates assembled in the first council of Constantinople, requested Pope Damasus to confirm their decrees. This he accordingly did, sanctioning the definition of faith which they had given; and it thus happened that this council acquired the name and authority of a general synod, which it did not originally possess. We learn all this from the narratives of Theodoret‡ and Photius.§

About the same time St. Jerom wrote, from the deserts of Syria, a letter to the same pope, St. Damasus, in which he says: "I am united in communion with your holiness, *that is, with the chair of Peter. On that rock I know that the church is built.* Whoever eateth the Lamb out of this house is a profane man. Whoever is not in the ark, shall perish by the flood.... *He that gathereth not with you, scattereth.*"‖

Not less expressive than this was the language of Theodoret, the celebrated bishop of Cyre in Asia, when, persecuted by his enemies, he applied for redress to the Roman pontiff. "If Paul," said he, "the preacher of truth, and the trumpet of the Holy Ghost, had recourse to the great Peter, that he might obtain from him a reply to those at Antioch who were doubting about the observance of the

* Amm. Marcell. lib. xv. See Bossuet's discourse on Univ. Hist. part ii, c. 26.

† *Epist. Synod. Conc. Sardic. ad Julium, Rom. pont. Conc. gen. vol. ii, col.* 661.

‡ *Epist. ad Felicem papam.*

* *Epist.* 52, *alias* 67, *ad Athanasium.*

† St. Basil, *Epist.* 74, *alias* 264, *ad Occident. episc.*

‡ *Eccl. hist. lib.* v, *c.* 10.

§ *De sept. synodis.*

‖ Epist. xiv, ad Damasum.

law; with greater reason do we, who are humble and lowly, address ourselves to your apostolical see, that from you we may receive a remedy for the wounds of the church. For, *by every title does the primacy justly belong to you*. . . . And now, appealing to your just and equitable tribunal, I pray and entreat your holiness to assist me, and command me to appear before you, that I may show how my teaching is conformable to that of the apostles."*

In the same sense did he write to Renatus, a priest of the western church, urging him to persuade the pope "*to use his apostolical authority*, and command him to appear at the Roman tribunal. For," says he, "*that most holy see has the headship over all the churches of the world.*"†

Some time before this, and for similar reasons, St. John Chrysostom, archbishop of Constantinople, wrote to Pope Innocent I in these words: "I beseech you to direct that what has been iniquitously done against me, while absent and not unwilling to undergo a trial, *should have no effect;* and that they who have proceeded in this way may be subjected to ecclesiastical censure."‡ These proceedings, of which St. Chrysostom complained, were conducted against him by several oriental prelates, among whom was Theophilus, the haughty patriarch of Alexandria. He therefore admitted the bishop of Rome to be the lawful judge even of the Greek bishops and patriarchs; and having learned what Innocent had done in his favor, the holy and illustrious confessor humbly thanked the pontiff for having extended to him his paternal protection.§

St. Augustin frequently speaks, in the most unequivocal manner, of the supremacy vested by divine right in the Roman pontiff. He says in one place, that "*the princedom of the apostolic chair always flourished in the church of Rome.*"‖

Writing to Innocent I, in the name of the council of Milevis (held A. D. 416, as was another also at Carthage, against the Pelagian heresy), he addressed him thus: "*Since it has pleased God, by his special grace, to place you in the apostolic chair*—we do beseech you to exercise your pastoral solicitude, in looking after the infirm members of Christ. For a new heresy has been lately broached. But we hope by the mercy of our Lord, who helps you in the discharge of your duty, and hears your prayers, that the abettors of this pernicious doctrine will submit to the authority of your holiness, *derived from the authority of the divine Scriptures.*"*

Besides this letter, St. Augustin, with five African bishops, wrote another to the same pontiff, to urge still more the adoption of effectual measures for defeating all the wiles of the Pelagians. Finally, when the confirmatory decree of the pope had reached Africa, the holy doctor exclaimed, in addressing his flock: "Already have the decisions of two councils been sent to the apostolic see; the answers thence have reached us; *the cause is decided;* may the error also be now at an end!" †

Such was also the language of St. Peter Chrysologus, archbishop of Ravenna, in his letter to Eutyches. "We exhort you," said he, "to comply submissively with all that has been written by the most blessed pope of the Roman city, *since St. Peter, who lives and presides in his own see,* presents the true faith to those who ask it of him. As for us, we can not take cognizance of a cause regarding faith without the consent of the bishop of Rome."‡

In the general council of Ephesus, composed chiefly of oriental and African bishops, two hundred in number, Philip, a legate of Pope Celestine, thus addressed them: "We thank you for the acclamations we have heard, and for the praises you have given to your holy head (the pope) . . . . Indeed, it has been known to all ages that the holy and most blessed Peter, the prince and head of the apostles, the pillar of faith, and the foundation of the Catholic church, received from our Lord Jesus Christ, the Saviour and Redeemer of mankind, the keys of the kingdom; and to him was given power to bind and loose sins, *who lives and judges in the person of his successors, to the present time, and will do so always.*"§ Such was the doctrine proclaimed before a

* Inter opera Theodoreti, *vol.* iii, *col.* 984 *et seq.*
† Ibid., *col.* 989.
‡ Apud Palladium *in vita Chrysost.*, vel apud Constant, *Epist.* iv, *col.* 785.
§ Constant, *Epist.* ii, *col.* 810.
‖ *Epist.* liii, *alias* clxii, *ad Glorium et Eleusium.*

* Coll. Conc., *vol.* ii, *col.* 1545-6.
† *Serm.* 131, *alias* 2, *De verbis apostoli.*
‡ *Epist. ad Eutychem*, quæ refertur in act. Conc. Chalced.
§ Acta Conc. Ephes.—Labbe, *vol.* iii, *col.* 619 *et* 626.

general council, and received without a dissentient voice, in the early part of the fifth century.

This council of Ephesus was assembled for the solemn condemnation of Nestorius, archbishop of Constantinople, and of the heresy which he had broached against the mystery of the incarnation. The decree enacted for this purpose began with these words: "*Compelled by the sacred canons, and by the epistle of our most holy father* and fellow minister, Celestine, bishop of the church of Rome, bathed in tears, we proceed, as a matter of necessity, to pronounce this painful sentence against Nestorius."* Could it be possible to produce a more splendid testimony than this in favor of the pope's supereminent authority? The bishops, it is true, call him their fellow minister, on account of his being a bishop like them; but they call him, too, their most holy father, and a father having such an authority over his children, even when assembled in general council, as to oblige and compel them to follow his injunction relative to the disposition of one who held a high rank in the church, as metropolitan of the imperial city.

It may be well to observe that the same pope, St. Celestine, appointed St. Germanus, bishop of Auxerre, his vicar in Great Britain, to check the progress of the Pelagian heresy;† it was he also that ordained St. Palladius bishop, and sent him to convert the nation of the Scots;‡ from him too the great apostle of Ireland, St. Patrick, received his mission, A. D. 431.§

The same supreme jurisdiction was still more frequently exercised by St. Leo the Great during the twenty-one years of his pontificate, (A. D. 440—461.) In Italy, Sicily, Egypt, Illyria, Gaul, Spain, Africa, every where, did his pontifical decrees and his letters, distinguished by their apostolic firmness, maintain the purity of faith or restore the purity of discipline. But the exercise of the supremacy attached to St. Peter's chair, was principally called forth by the Eutychian heresy, which disturbed the whole eastern church shortly after that of Nestorius, and, like it, assailed directly the mystery of the incarnation. The storm which that new heresy excited increased every day in violence, until St. Leo succeeded, with the co-operation of the pious emperor Marcian, in assembling the general council of Chalcedon, where he presided by his legates, Paschasinus, Lucentius and Boniface.*

The acts of this holy synod, which was composed of nearly six hundred bishops, throw considerable light upon the mutual relations that exist between the Roman pontiff and the church at large. Paschasinus, the first legate, opened its proceedings thus: "We have orders from the most blessed and apostolic bishop of the city of Rome, *which is the head of all churches*, that Dioscorus (patriarch of Alexandria, and the chief promoter of the heresy of Eutyches) be not admitted as a member of the council, and, should he pretend to be such, that he be expelled from it." It was then asked what the special charge against him was. Lucentius replied: "He had undertaken to hold a synod independent of the authority of the apostolic see, *which never was done, never allowed to be done.*" In consequence of this, Dioscorus was required to sit in the midst of the assembly as a criminal instead of a judge.†

On the contrary, Theodoret who had been deposed by a council (the conventicle of Ephesus, in the year 449), was honorably received by the fathers of Chalcedon, "because the most holy Archbishop Leo had acquitted him, and restored him to his bishopric."‡

When the admirable letter of St. Leo had been read in the second session, the bishops cried out with one voice: "This is the faith of the fathers—this is the faith of the apostles. All of us have this belief—the orthodox believe this. *Peter has spoken by the mouth of Leo.*"§

In the third session, the solemn sentence of deposition was pronounced against Dioscorus for the reason above mentioned, "and because he had carried his arrogance and audacity so far as to rise against him *to whom the care of the*

* Ex Act. i Conc. Ephes. *ibid. col.* 533.
† St. Prosper, *in Chron. ad ann.* 429. Fleury, *hist. Eccl. livre xxv, n.* 15.
‡ Butler's Lives of the Saints, 6 April and 6 July. Fleury, ibid. n. 18.
§ Butler, ibid. 6 April. Fleury, l. xxvi, n. 13.

* See for all these facts, besides the works of St. Leo himself, and the ecclesiastical historians or biographers just mentioned, Beraut Bercastel, *Hist. de l'Egl. l. xvi*;—Feller, *art. Leon le grand*, and especially Natalis Alexander. (*In historiam eccles. Sæc.* i, *Dissert. iv.* § 2; *et Sæc. iv, Diss.* 20 *et* 28), who with Peter de Marca is so egregiously misunderstood by the Churchman's correspondent, H. M. M.
† Conc. Chalced. act. i. ‡ Ibid. act. i et viii.
§ Ibid. act. ii.

*vineyard has been entrusted by our Lord, that is, against the apostolic see.**

Lastly, the fathers of the council requested the pontiff, in the following words, to confirm their proceedings: "*Over us, as the head over the members, you have presided* in the persons of those who held your place. We entreat you, therefore, to honor our decision with your sanction; and, *as we have agreed with the head, let your superior authority complete what is desirable for your children.*"†

It would be useless to cite additional authorities. We have said enough to satisfy every reasonable mind that, from the beginning of Christianity, the bishops of Rome enjoyed and exercised, as successors of St. Peter, and in virtue of the power of the keys committed to that apostle, a supremacy of jurisdiction over the whole church. We have produced a multitude of authentic documents and incontestable facts from those primitive ages which could not possibly have been blind in regard to the real constitution of the society founded by Christ, and during which the generality of our opponents confess that the purity of the true faith and the vigor of sound discipline were preserved;‡ and we have proved from them that this was the constant doctrine and unanimous belief of the whole church itself in those ancient times, no less than it has been in all subsequent ages, that the popes possessed this primacy by divine right—a right inherent in the see or chair of St. Peter, who was established by our Lord head of the apostles and pastor of the whole Christian flock.

The reader may now judge of the degree of confidence to be placed in the assertions of those Protestant divines who tell us that no such thing as Roman supremacy, *jure divino*, was known or acknowledged in the first ages of the church. And how do these writers endeavor to maintain their position? Generally by affecting to despise the mass of evidence presented to them, or pretending not to see the force of it. This is indeed a very commodious way to answer unanswerable arguments. Some of them adduce long passages from St. Irenæus and St. Augustin on the necessity of unity in general; but they do not say a word about the still more definite assertions of these holy doctors which teach the supremacy of the see of Rome, and inculcate the necessity of adhering to it as to the only centre of Christian unity. Others tell us of certain canons of the general councils of Ephesus and Chalcedon that were intended to settle the rank of the eastern patriarchs or metropolitans, and the respective privileges of their sees; but the innumerable proofs of the pope's supremacy which are furnished by the same councils, are altogether suppressed or passed over in silence. Such is the mode of dealing in theology and ecclesiastical history, adopted by certain individuals in this nineteenth century!

But let us consider the absurd consequences to which they are driven by the assertion that the bishop of Rome never enjoyed a supremacy of jurisdiction by divine right, but that his authority was the effect of usurpation on the part of the popes, and of concessions more or less voluntary on the part of the church. Not to speak of the flagrant inconsistency of this assertion with all the monuments of antiquity; of the preposterous supposition that such holy men as St. Clement, St. Victor, St. Stephen, St. Julius, St. Damasus, St. Innocent, St. Celestine, St. Leo, were guilty of a criminal usurpation; or that such illustrious doctors as St. Irenæus, St. Cyprian, St. Athanasius, St. Basil, St. John Chrysostom, St. Jerom, St. Augustin, should have connived at or even assented to an essential change in the divine constitution of the church; how many other insuperable difficulties does the same hypothesis necessarily involve?

It would have been necessary in the first place for *all* the bishops of Christendom to relinguish a portion of their authority, or suffer themselves at least to be deprived of it by one of their own body, to acknowledge him or to tolerate him as their superior, and thus quietly pass from a state of equality and freedom to a state of dependence and submission unknown before to the Christian world. But this itself is too extraordinary and incredible to be admitted. To account for such a state of things by gradual and imperceptible changes would be impossible; because matters of this kind are not liable to imperceptible change. To explain it by supposing the intervention of

*Ibid. Act. i, et Relatio Conc. ad S. Leonem. Labb. vol. iv, col. 836.

†Relatio S. Synod. Chalced. ad S. Leonem. ibid. col. 832 et 837.

‡In saying this, we do not mean, of course, to coincide in the least in the charges of Protestants against subsequent ages; we merely avail ourselves of their concessions in favor of the first centuries.

the secular power, would evince a lamentable disregard of history; for the bishops of Rome, far from having been supported, were, on the contrary, during the first ages of the church, almost continually persecuted by pagan or heretical princes.

Moreover, this transfer of power from the many to one individual, a fact so important in itself and in its consequences for the government of the whole church, must have been effected throughout Europe, Asia, and Africa, and unanimously adopted by the bishops of the whole world, without any opposition or protest against it, without any disturbance, and in so secret a manner as not to be noticed by even one of the numerous writers of those ancient times; for no mention has been made, nor is there the slightest vestige of such pretended innovation. What is more, our adversaries must contend that the rise of the papal supremacy which they would fain believe, and make others believe, however notorious it must have been at the time, escaped the notice even of contemporary heretics, who were most interested in rejecting and discrediting an authority which condemned their errors; for they have not, any more than the orthodox writers of the age, alluded to any papal usurpation.

Such are the absurdities which they are compelled to swallow who consider the primacy of Rome as a mere human institution. We infer from these very inconsistencies, as well as from the words of Scripture and the unanimous voice of tradition, that the spiritual supremacy of the pope, without being admitted *to excuse any errors of faith or practice*, as the Banner of the Cross would have it, is proved as incontrovertibly as any other point of religion.

Of course it avails nothing for our dissenting brethren in America to unite with the Anglican, Russian, and oriental churches in protesting against the see of Rome; as well would our modern philosophers associate with heathens, Mahometans, and Jews, in protesting against Christianity in general. What did it avail the kings and the gentiles of old, "to meet together against the Lord, and against his Christ?"* How does the existence of these separate societies affect the mass of evidence which we have adduced? Has any one of them discovered new documents to set aside its authority? By no means; it is impossible; there can not exist two contradictory truths. The history of these sects, and of their authors, only furnishes additional proof in our favor; because the founders of new sects invariably admitted the supremacy of the see of Rome, of that holy see which condemns all novelties, until the moment of their own condemnation or of their surrendering to some inordinate passion. This was the case with Nestorius and Eutyches, authors of the various oriental sects; with Photius, the originator of the Greek and Russian schism; with Luther, Henry VIII,* etc. Self-conceit, jealousy, ambition, revenge, disappointed pride, or lust,—such, and no other, were the causes which led these men to separate from the church of Rome, and to drag so many thousands along with them into the evils of schism. Will motives like these be a sufficient plea for their conduct with the God of sanctity and truth? Can our opponents feel any great confidence in appearing in such company at the tribunal of the sovereign Judge?

Catholics have, indeed, reason for exultation in standing firmly by the chair of Peter, which, founded upon a solid rock by the hand of God himself, has been victorious over all the assaults of error and violence of persecution, and has continued for eighteen hundred years, and will continue till the end of the world,† the unshaken pillar of Christian faith, the only head of the Christian world, and the necessary centre of Christian unity. They

* Ps. ii, 1, 2.

* Who is not aware of the filial attachment which Henry VIII manifested for the Roman pontiff before the fatal affair of the divorce? Did not Luther himself, but a short time previous to his rupture with the Roman church, write to the pope in terms of the most perfect submission? These were his own words, at the close of his letter of the 30th of May, 1518: "Therefore, most holy father, prostrate at the feet of your holiness, I place myself at your disposal, with all that I am, and all that I have. Vivify, kill, call, recall, approve, disapprove, as you please; in your voice I will acknowledge the voice of Christ, who presides and speaks in you." (*Epist. ad Leonem* X.)

Another striking example of the same kind, among the many which ecclesiastical history affords, is that of the Greek bishops, who, shortly before their last relapse into schism, concurred with the Latins in drawing up, at Florence, the following definition of faith: "We define that the holy apostolic see and Roman pontiff has the primacy over the whole world, and that the same Roman pontiff is the successor of the prince of the apostles, St. Peter, and the true vicar of Christ, and the head of the whole church, and the father and teacher of all Christians; and that to him, in the person of the blessed Peter, full power has been given, by our Lord Jesus Christ, to feed, rule, and govern the universal church; as is also contained in the acts of œcumenical councils, and in the sacred canons. (*Definitio S. œcumen. syn. Florent.*—In collect. Labb., vol. xiii, col. 515.)

† Matth. vii, 25, and xvi, 18.

may well exclaim, with two of the brightest geniuses and most illustrious bishops that ever adorned the Christian hierarchy: "O holy church of Rome, mother of churches and of all the faithful, chosen by God to unite his children in the same faith and in the same charity; we will ever adhere to thee with the fondest attachment of our hearts; If I forget thee, O church of Rome, may I forget myself! May my tongue cleave to my mouth, if I do not remember thee; if I make thee not the beginning of my joyful song!"* "O church of Rome! O holy city! O cherished abode of all true Christians! all become one people in thee; all are citizens of Rome, and every Catholic is Roman. . . . O church, from which Peter will for ever confirm his brethren! let my right hand be forgotten, if I ever forget thee! May my tongue become parched and motionless, if thou be not, till my last breath, the main object of my joy and of my song!"*

* Bossuet, *Sermon sur l'unite de l'Eglise, part* iii.

* Fenelon, *Mandement sur la Constitution Unigenitus.*—See *Histoire de Fenelon,* by Cardinal de Bausset, *l.* viii, *n.* 16.

THE MONTH OF MARY.

At this sweet season of the year,
When nature wears her gala dress;
When suns so bright and skies so clear
Array the world in loveliness;
When beauteous buds their leaves unfold,
And all their varied hues display;
When new fledged spring, with wings of gold,
Has chased the wintry clouds away;
The air is laden with perfume,
And dew drops glitter on the trees,
The very earth is fraught with bloom,
And music trembles on the breeze.
Each transient storm that passes o'er
The smiling, radiant, glorious scene,
Leaves it more brilliant than before,
And robes the fields in deeper green.

Then lo! young, joyous, sparkling May
Spreads to the air her rosy wing,
And flies o'er groves and meadows gay,
While birds 'mid verdant foliage sing;
And emerald vales and shady woods,
And mossy hills and daisied plains,
And starry skies and crystal floods,
Proclaim, the bride of nature reigns!
All hail! most lovely month of May,
On whose fair brow appears no frown,
Whose smiles are like the genial ray
That gilds with light thy beaming crown!

Sweet Month of Mary, thou art kind
To bless us with thy loveliness;
Bird, bee, and flow'r, the human mind,
Earth, sea, and air, thy power confess:
While we thy magic charms will sing,
Thou bear'st, bright month, a sacred name;
Our votive offerings here we'll bring,
And Mary's generous love proclaim.
No queenly diadem she wore,
No dazzling splendor round her shone;
But *she* the world's dear ransom bore,
And thus our grateful homage won.

And in this hallow'd month of May,
Young virgins, clad in snowy white,
Surround her shrine from day to day,
And with the heav'nly choirs unite
Their mellow voices; chanting praise,
They wreathe her altars with fresh flowers,
And pay the tribute virtue pays
To her exalted, wondrous powers.
Oh! Mary's cheek for ever blooms,
Unfading garlands round her twine;
Reflected majesty illumes
Her peerless brow, and gilds her shrine:
Decay, that triumphs in the tomb,
No shadow o'er her dared to fling;
For heaven her body did assume
To realms where reigns eternal spring!

But oh! alas, for fleeting May,
Her loveliest flowers wither soon,
Her roses blush, to fade away
Before the blazing suns of noon!
Too soon her balmy days are o'er,
Too soon her blooming wreath she yields;
Her velvet verdure soon no more
Will spread a carpet o'er the fields;

Too soon soft zephyrs cease to blow,
  Too soon, too soon, sweet May has fled!
Too soon the fires of summer glow,
  And summer's reign soon, too, is sped.
Too soon the warbler's farewell song
  Is heard amid the twilight grey,
For he to other climes ere long
  Will go, to seek another May.
The faded flower, the trembling leaf,
  The lurid sky and shortened day,
The ripened corn and gathered sheaf,
  Own autumn's russet, sombry sway.
And soon rude winter's scowling brow
  Will triumph o'er the conquered year.
Then oh! bright May, so smiling now,
  Thy beauties all will disappear;
Thine only glory left will be,
  A lustre borrowed from the fame
Of HER who, through eternity,
  Will shed a halo o'er thy name!

LOUISVILLE, KY., March 17, 1845. S. R. T.

ON SACRIFICES.

TRANSLATED FROM THE FRENCH OF COUNT JOSEPH DE MAISTRE, FOR THE U. STATES CATHOLIC MAGAZINE.

BY EUGENE LYNCH.

Concluded from p. 187.

CHAPTER III.

The Christian Theory of Sacrifices.

WHAT truth is there which we do not find in paganism? It is very true that there are many *gods* and many *lords* in heaven as well as upon earth,* and that we ought to aspire to the friendship and favor of these gods.† But, at the same time, it is equally true that there is but one *Jupiter*, who is the supreme god, the god who is the first,‡ who is the greatest;§ the "*better nature,*" which surpasses all other natures, even those which are divine;‖ *that something* above which nothing is;¶ a *god* not *only god*, but *altogether god;*** the ruler of the universe;* the father, the king, the *emperor;*† the god of gods and men;‡ the father almighty.§ It is also true that Jupiter can not be suitably adored, except in company with Pallas and Juno, the worship of these three persons being, in its nature, indivisible.‖

It is also true *that, if we reason wisely upon the deity, the ruler of things present and future, and upon the lord, father of the ruler and cause, we will all see, as plainly as it is permitted, the most favored of all mortals.*"¶ It is also true that Plato, from whom the above is taken, must be corrected with respect, when in an-

* For though there be that are called gods, either in heaven or on earth; *for there are many gods and many lords;* yet, &c. &c. (1 *Cor.* viii, 5, 6; 2 *Thes.* xi, 4.)

† St. August. De Civit. Dei, viii, 25.

‡ "Ad cultum divinitatis obeundum, satis est nobis Deus *primus.*" (Arnob. adv. gent. iii.)

§ "Deo qui est maximus." (Inscription upon an ancient lamp in the museum of Passeri Antichità di Ercolano. Napoli, 17 vols., in folio,—vol. viii, p. 264.)

‖ "Melior natura." (Ovid, metam. i, 24.) Numen ubi est, ubi Dî? (Id. Her. xii, 119.) Πρὸς Δίος καὶ Θεῶν. (Demosth. pio Coronâ.) Οἱ θεοὶ δὲ εἴσονται καὶ τὸ Δαιμόνιον. (Id. De falsâ legat. 68.)

¶ Deum summum, illud quidquid est summum. (Pliny, Hist. Nat. ii, 4.)

** "*Principem* et MAXIME DEUM." (Lact. ethn. ad Stat. Theb. iv, 516, cited in the Biblioth. Lat. of Fabricius.)

* "Rector orbis terrarum." (Sen. ap. Lact. div. just. i, 4.)

† "Imperator Divûm atque hominum." (Plautus in Rud. Prol. v, 11.)

‡ Deorum omnium Deus. (Seneca, ubi supra.) Θεὸς ὁ Θεῶν Ζεύς. Deus Deorum Jupiter. (Plato in Civit. opp. b. x, p. 66.) "Deus Deorum"—"the *God of gods* shall be seen in Sion." (Ps. lxxxiii, 8.) Deus noster præ omnibus Diis,—Our God is above all *gods*. (Ps. cxxxv, 5.) "Deus magnus super omnes Deos,"—"The God above all gods." (Ps. xv, 3.) Ἐπὶ πᾶσι Θεός. (Plat. Orig. passim. Ps. lxxxii, 1. God standeth, &c.; he judgeth amongst the gods.

§ "Pater omnipotens." Virg. Æneid i, 64; iv, 2, 20; Georgics ii, 325.

‖ "Jupiter sinè contubernio conjugis filiæque coli non solet. (Lact. Div. Instit.)

¶ "Τόν τῶν πάντων Θεὸν ἡγεμόνα τῶν τε ὄντων καὶ τῶν μελλόντων, του τε ἡγεμόνος καὶ αἰτίου πατέρα κυρίον, ... ἂν ὀρθῶς ὄντως φιλοσοφῶμεν, εἰσόμεθα πάντες σαφῶς, εἰς δύναμιν ἀνθρώπων εὐδαιμόνων. (Plato epist. vi, ad Herm. Erast. et Corisc. opp. vol. xi, p. 92.) In truth, how can one be known without the other? (Tertull. De an. cap. i.)

other place he says, "*that the great king being in the midst of things, and all things having been made for him, since he is the author of all good, the second king, nevertheless, is in the midst of second, and the third king in the midst of third things,** and that he spoke thus in enigmas, in order that, if by any mischance, by land or sea, it should fall into other hands, those who found it might not be able to comprehend it.*" † It is true, also, that Minerva sprang from the head of Jupiter. ‡ It is no less true that Venus first sprang from *water;* § that she re-entered it at the epoch of the deluge, during which, "*all became sea, and the sea was without shores,*"‖ and that she slept at the bottom of the waters during its continuance; ¶ if to this we add that she subsequently reappeared under the form of a dove, so famous throughout all the east, we must confess that this was not far from the truth.* It is also true that every one has his "genius," "conductor and initiator," who guides him through the mysteries of life. † It is equally true that Hercules could not ascend Olympus, and espouse Hebe, until all that he had of humanity had been consumed by fire on Mount Ætna.‡ It is true that Neptune commands the winds and the sea, and that they fear and obey him. § It is

* "Περὶ τὸν πάνταν βασιλέα πάντ' ἐστι, καὶ ἐκείνου ἕνεκα πάντα, καὶ ἐκείνος αἴτιον ἁπανίων τῶν καλῶν, δεύτερον δὲ περὶ δεύτερα, καὶ τρίτον περὶ τὰ τρίτα." (Plato, Epist. ii, ad Dionys. vol. xi, p. 69; et apud Euseb. Præp. Evang. xi.) The curious reader, who wishes to know what has been said on this text, may consult Origen. de princ. lib. i, cap. 3, No. 5. opp. edit. Ruœi, in fol. tom. iv, p. 62. Huet. in Origen. ibid., lib. ii, cap. 2, Nos. 27, 28; and the notes of La Ruc., pp. 63, 135. Clem. Alex., vol. v, p. 598, edit. Paris. Athenag. leg. pro Christ. Oxoniæ, ex theatro Seldon, in 8vo. 1706. Curis Dechair, p. 93, No. xxi, in note. It is very singular that neither Huet, nor his learned commentator, has cited the original passage from Plato, upon which the citation from Origen is a remarkable commentary. We give below this latter text, as Photius has preserved it, in the original (Cod. viii): "Δίκειν μὲν τὸν πατέρα διὰ πάντων τῶν ὄντων, τὸν δὲ υἱὸν μεχρὶ τῶν λόγιμων μόνων, τὸ δὲ πνεῦμα μεχρι μόνων τῶν σεσωσμένων:" that is to say, "The father embraces all that exists; the son is limited to intelligent beings alone, and the spirit to the elect solely."

† Φραστέον δὲ σοὶ δι'αἰνιγμων ἵν' ἄν τί ἢ δέλτος ἢ ποντοῦ ἢ γῆς 'εν τύχαις πάθῃ, ὁ ἀνάγνους μή γνῷ. (Plato, ubi suprà.)

‡ Telemachus, book viii, "Il chanta d'abord," &c.

§ In memory of this truth, the ancients established a ceremony, intended to perpetuate the principle "that all increase in organic life proceeds from water: ἐξ ὕδατος πάντων αὔξησις. See the Scholiast upon the 145th verse of the fourth pythic of Pindar. According to the ancient doctrine of the Vedas, Brahma (*who is the spirit of god*) *was born upon the waters*, in the beginning of the world, in a lotus leaf, and the sentient principle took its origin from water. (Sir William Jones, in Asiatic Researches, Dissert. on the Gods of Greece and Italy, vol. i. Mr. Colebrook, ibid. vol. viii, p. 403, note.) Modern physics agree with the ancient world. (Vide Black's Lectures on Chemistry, in 4to., vol. i, p. 245. Lettres Physiques et Morales, &c., par M. de Luc, in 8vo., vol. i, p. 112, &c. &c.)

‖ "Omnia pontus erant, deerant quoque littora ponto." (Ovid, Metam.)

¶ Vide Dissertation upon Mount Caucasus, by Wilford. (Asiatic Researches, vol. vii, pp. 522-3.)

* Thus we can not be surprised that mankind has concurred in recognising the dove as the bird of Venus; nothing is false in paganism, but all is corrupted.

† "Μυσταγωγὸς τοῦ βίου ἀγαθὸς. (Men. ap. Plutarch. De tranq. an.) *These genii inhabit the earth by order of Jupiter, to be the benefactors and guardians of unhappy mortals* (Hesiod); but without ceasing to see the face of him who sent them. (Matth. xviii, 10.) When we have closed the door, and introduced darkness into our chambers, let us remember never to say (that it is night and) that we are alone; for *god* and *our angel* are with us; and for them to see us there needeth no light. (Epict. Arr. dissert. i, 14.) Bacon, in a work of rather suspicious character, counts amongst the number of *paradoxes* or *apparent* contradictions of Christianity, "that the Christian believes that he receives many good things by means of the angels, and yet he neither prays for their assistance, nor offers them thanks, which he doth not disdain to do to the meanest Christian." (Bacon's works, 2 vols. London, 1838; vol. i, p. 342, Paradox 13.) This paradox, not altogether one in appearance simply, does not apply to *all* Christianity.

‡ "Quodcumque fuit populabile flammæ
Mulciber abstulerat; nec cognoscenda remansit
Herculis effigies; nec quidquam ab origine ductum
Matris habet; tamtùmque Jovis vestigia servat."
(Ovid, Met. ix, v. 262, seqq.)

§ "He summoned Eurus and the western blast,
And first an angry glance on both he cast;
Then thus rebuked: 'Audacious winds! from whence
This bold attempt—this rebel insolence?
Is it for you to ravage seas and land,
Unauthorized by my supreme command?
To raise such mountains on the troubled main?
Whom I,—but first 'tis fit the billows to restrain,
And then you shall be taught obedience to my reign.
Hence! to your lord my royal mandate bear;
The realms of ocean and the fields of air
Are mine—not his. By fatal lot to me
The liquid empire fell, and trident of the sea.
His power to hollow caverns is confined;
Then let him reign, the jailor of the wind,
With hoarse commands his breathing subjects call,
And boast and bluster in his empty hall!'
He spoke, and while he spoke he smoothed the sea,
Dispelled the darkness, and recalled the day."
(Dryden's Virgil, Æneid I, 186 et seqq.

And rising up, he rebuked the wind, and said to the sea: Peace, be still! and the wind ceased, and there was a great calm. (Matth. viii, 26; Mark iv, 39; Luke viii, 24.)

In these two descriptions we perceive the difference between truth and fable. The first makes God *speak*, the second makes him *discourse;* but, as we shall see in another place, it is always something *differently similar*.

true that the gods are nourished on *nectar* and ambrosia.* It is true that those heroes who have deserved well of mankind, particularly the *founders* and *law-givers* of states, have been justly acknowledged as *gods* by the legitimate authority.† It is also true that, when an individual is sick, we should endeavor gently to *enchant* the disease by "*powerful words*," without, at the same time, neglecting to call in the aid of material medicine.‡ It is equally true that medicine and *divination* are very nearly related.§

It is no less true that *the gods* have sometimes come to seat themselves at the tables of just men, and at other times have visited the earth to search into the crimes of these same men.* It is true, also, that nations and cities have their patrons, and that, in general, Jupiter executes an infinity of things in this world through the instrumentality of "*genii*."†

It is true, again, that the elements themselves, which are empires, are, like empires, presided over by certain divinities.‡ It is true, also, that "the *princes of the people* are gathered together with the God of Abraham, for the *strong gods of the earth* are exceedingly ex-

* "For I am the Angel Raphael, one of the seven who stand before the Lord. . . . I seemed, indeed, to eat and to drink with you; but I use an invisible meat and drink, which can not be seen by men." (Tobias xii, 15, 19.)

† The *canonization* of a sovereign in pagan antiquity, and the *apotheosis* of a *hero* of Christianity, in the church, differ only as positive and negative powers. On one side are error and corruption, on the other truth and holiness; but both are alike the results of the same principle; for error, I repeat, is nothing more than the corruption of a truth; that is to say, a thought proceeding from an intelligent principle, more or less degraded, but which, nevertheless, can act only according to its essence, or, if you will, according to its natural or innate ideas. "Totum propè cælum nonne humano genere completum est?" (Cicero Tuscul. Quest. I, 13.) Most certainly; for it is its destiny. The subject is no longer susceptible of doubt or pleasantry. And why should there not be a distinction for *heroes*? As for those who refuse obstinately to see any thing more in this point, as in others, than an imitation of paganism, we have nothing to say; let us wait till their awakening!

‡ - - - - - Τοὺς μὲν μαλακαῖς
Ἐπαοιδαῖς ἀμφέπων,
Τοὺς δὲ προσανέα πι-
-οντας, ἢ γυίοις περιάπτων πάντοθεν
Φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς.
(Pind. Pyth. iii, 91—95.)

Locus classicus de medicinâ veterum. (Heyne, ad Loc. V. Pindari carm. Gottingæ, 1798, tom. i, p. 241.) May I be permitted to observe, without meaning the slightest disrespect to so learned a scholar, that he seems to me to have been deceived in seeing *amulets* in verses 94 and 95; for it appears evident that Pindar is speaking simply of *applications*, of *fomentations*, in a word, of *topical remedies*. But I have scarcely courage to be in the right against Heyne.

§ Ἰατρικὴ δὲ καὶ μαντικὴ καὶ πάνυ συγγενὲς εἰστί. (Hippocr. epist. ad Philop. opp. tom. ii, p. 896.) "For, without the aid of Esculapius, who obtained these secrets from his father, men could never have invented remedies." (Ibid. p. 966.) Medicine located its first inventors in the skies; and even at the present day men, from every quarter, consult the oracles for remedies for their diseases. (Pliny, Hist. Nat. xxix, 1.) Nor ought this to be a subject of astonishment, since "all healing is from God; the Most High hath created medicines out of the earth, and the Most High hath given knowledge to men, that he may be honored in his wonders." "My son, in sickness neglect not thyself, but pray to the Lord, and he shall heal thee. Turn away from sin, and order thy hands aright, and cleanse thy heart from all offence. Give a sweet flavor, and a memorial of fine flour, and make a fat offering, *and then give place to the physician*, for the Lord created him." (Ecclesiasticus xxxviii, 1—12.

* "No more of talk where God or angel guest
With man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast; permitting him the while
Venial discourse unblamed."
(Paradise Lost, ix, 1—5.)

This is an elegant paraphrase of Hesiod, cited by Origen, as rendering homage to truth. (Advers. Cels. tom. I, opp. iv, No. 76, p. 563.)

Ξυναὶ γὰρ τότε δαῖτες ἔσαν ξυνοὶ δὲ θοῦκοι
Ἀθανατοῖσι θεοῖσι κατὰ θνη τοὶς ἀνθρώποις.

(Genesis xviii, xix; Ovid's Metam. i, 210 et seq.)

† "Constat omnes urbes in alicujus Dei esse tutelâ, etc. (Macrob. Sat. iii, 9.) Quemadmodum veteres pagani tutelaria sua numina habuerunt regnorum, provinciarum et civitatum (*Dî quibus imperium steterat*), ita Romana Ecclesia suos habet tutelares sanctos, &c. (Henr. Morus, opp. theolog. p. 665.) See Daniel x, 13, 20, 21; xii, 1; Apocal. viii, 3; xiv, 18; xvi, 5. Huet, Dém. Evang. prop. vii, No. 9. St. August. De Civit. Dei, vii, 30. St. Augustin says that God exercised his jurisdiction over the gentiles by the ministry of angels, and this sentiment is based upon a variety of texts of Scripture. (*Berthier on the Psalms*, Ps. cxxxv, 4, vol. v, p. 363.) "But those who, by a gross idea (and, indeed, can there be one more gross?), believe that they take away from God all that they give to his saints and angels, will they never understand the true spirit of the Scriptures?" &c. (Bossuet, Pref. to the Expl. of the Apoc. No. 27.) See 'Les Pensées de Leibnitz, tom. ii, pp. 54, 66.

‡ "When I read in the prophets, in the Apocalypse, and even in the Gospel itself, of the '*angel of the Persians, the angel of the Greeks, the angel of the Jews, the angel of little children who take their part, the angel of water*, the angel of fire,' &c., I can not but recognise in these expressions a kind of mediation through those holy spirits. I see even the cause which induced the heathens to distribute their divinities among the elements and the kingdoms, over which to preside, for every error is *founded on a truth which has been abused* (Bossuet ibid.), and of which it is but a vicious imitation." (Massillon, Vérité de la Religion, 1st point.)

alted." * But it is also true that "there is none amongst these *gods* like unto the *lord*, and none whose works are comparable to his." For who, in the *clouds*, can be compared to the lord; or who, among the *sons of god*, shall be like unto god? *He* who *alone* doeth wonderful things.†

How then can we believe that paganism could be deceived with regard to an idea so universal and fundamental as that of the sacrifice; that is to say, *redemption by blood?* Humanity could not divine the blood of which it stood in need. What man, left to himself, could comprehend the immensity of his fall, or the immensity of that love which was to restore him? Yet every people, by confessing more or less explicitly this fall, acknowledged also the want and nature of the remedy. Such has ever been the invariable belief of all mankind. Modified in practice according to the various characters of different people and worships, the principle itself has ever been apparent. We find especially that all nations have been of one accord in attributing a wonderful efficacy to the voluntary sacrifice of innocence, devoting itself to the divinity as a propitiatory victim. Men have always attached an inestimable value to that submission of the just man which accepts suffering with resignation; and it is with this idea that Seneca, after having made use of that famous expression, *Ecce par Deo dignum! vir fortis cum malâ fortunâ compositus,* ‡ immediately adds:

"*Utique si et provocavit!* * When the ferocious jailers of Louis XVI, whilst a prisoner in the temple, refused him a razor, his faithful servant, who has left us an interesting history of that long and frightful captivity, said to him: "Sir, present yourself before the national convention with this long beard, that the people may see how you have been treated." The king replied: "I ought not to endeavor to interest them in my fate."† What passed in the heart of the martyr king at that moment, a heart so pure, so resigned, so prepared? He seems to have feared that he might escape the sacrifice, or might render the victim less perfect. What an acceptance! and what may it not have merited? On this point, we might invoke experience to the aid of theory and tradition, for the changes which produce the most beneficial effects upon nations, are, in almost every instance, purchased at the price of bloody catastrophes, in which innocence is the victim. The blood of Lucretia banished the Tarquins, and that of Virginia rid the people of that decemviri.

When two parties come in collision in a revolution, one might, without rashness, predict the success of that party which has the greater number of precious victims, all appearances to the contrary notwithstanding.

If the history of families were as well known as that of nations, it would furnish numerous similar instances. We might well expect to see that families, which have lost most of their members in war, would be the most durable. An ancient writer would have said: "To the gods of hell and earth these victims suffice." ‡ Men, better instructed, might say: "*If he lay down his life for sin, he shall see a long lived seed.*" § And war, the inexhaustible source of reflection, shows the same truth, but under another form, the annals of every people having but one cry to prove to us that this terrible scourge always rages with a violence rigorously proportioned to the vices of nations, so "that an outpouring of crime is always followed by an outpouring of blood." *Sine san-*

* Quæ pater ut summâ vidit Saturnius arce,
Ingemit; et facto nondum vulgata recenté
Fœdæ Lycaoniæ referens convivia mensæ,
Ingentes animo, et dignas Jove concipit iras,
Conciliumque vocat. Tenuit mora nulla vocatos.
. . . . . Dextrâ lerâque Deorum
Atria NOBILIUM valvis celebrantur apertis . . .
. . . . . .
Ergo ubi marmoreo Superi sedêre recessu,
Celsior ipse loco," &c.
(Ovid, Met. lib. i, 163 et seqq.)

"The *princes* of the people are gathered together with the God of Abraham, for the *strong gods* of the earth are exceedingly exalted." (Psalm xlvi, 10.)

† "There is none among the gods like unto thee, O Lord! and there is none according to thy works." (Ps. lxx, 8.) Quis in nubibus (Olympus) æquabitur Domino, similis erit Deo in filiis Dei. For, who in the clouds can be compared to thee, O Lord! or, who among the sons of God shall be like unto God? (Psalm lxxxviii, 7.) Blessed be the Lord God of Israel, who alone doeth wonderful things. (Ps. lxxi, 18.)

‡ "Behold a contrast worthy of a god! a great man struggling with adversity!" These two antagonists are worthy to occupy the attention of the Deity. (Sen. *De Provid.* 11.)

* "At least if he have provoked it."

† See the Relation of M. de Cleri. (Loud. Baylis, 1793, p. 175.)

‡ Sufficiunt Dîs infernis terræque parenti. (Juven. Sat. viii, 257.)

§ (Qui) iniquitatem non fecerit . . . . si posuerit pro peccato animam suam, videbit semen longævum. (Is. liii, 9, 10.)

*guine non fit remissio.** Redemption is a universal idea. At all times, and in all places, mankind have believed that the innocent could pay for the guilty (utique si et provocaverit); but Christianity has rectified and elevated this idea, and a thousand others, which, even in their negative state, bore in advance the most decisive witness to its truth. Under the empire of that divine law, the just man (who never considers himself such) endeavors, nevertheless, to approach his model by the path of sorrow. He examines, purifies himself, and in his own person makes efforts which seem to transcend humanity, in order to obtain, at length, grace to be able to "*restore that which he has not stolen.*" †

But Christianity, whilst testifying to the truth of this doctrine, does not explain it, at least publicly, and it is known that the secret roots of this theory occupied much of the attention of the first *initiated* Christians. And first of all, Origen ought to be heard upon a subject so interesting, on which he has bestowed so much meditation. It was his well known opinion, "that the blood shed on Calvary had been useful not only to men, but to the angels, the stars, and all created beings; ‡ an opinion which will not seem surprising, if we call to mind what St. Paul says: "Because it hath pleased God to reconcile all things unto himself, through him who is the beginning, the first born from the dead, making peace through the blood of his cross, both as to things that are in heaven, and the things that are on earth." § And if "every creature groaneth," ‖ according to the profound doctrine of the same apostle, why should not also every creature be consoled? The great and holy adversary of Origen assures us that, at the beginning of the fifth century, it was a received opinion that "the fruits of the redemption belonged to the heavens as well as to the earth;"* and St. Chrysostom did not hesitate to avow that the same sacrifice continued even to the consummation of time, and celebrated daily by the legitimate ministry, would operate for the benefit of "the whole universe." †

It is in this broad and universal sense that Origen viewed the effect of the sublime sacrifice of Calvary. "That this theory," he says, "is connected with heavenly mysteries, is what the apostle expressly declares, when he says 'that the patterns of heavenly things should be cleansed with these, but the heavenly *things themselves* with better sacrifices than these.'" ‡ Contemplate the expiation of *all the world*, that is to say, of the celestial, terrestrial, and inferior regions, and behold how many victims they needed! .... But '*the Lamb*' alone was able to take away the sins of all the world," &c. §

But although Origen was a great author, a great man, and one of the most profound theologians ‖ that have adorned the church, yet I will not take upon myself to defend every thing he has written; it is enough for me to sing, with the Roman church,

> "Earth, sea, and stars, the universe itself,
> Are in this blood washed clean!" ¶

In connection with this subject, I can not avoid expressing my astonishment at the strange scruples of certain theologians who reject the doctrine of a plurality of worlds for fear of affecting the dogma of redemption.**

* "Without the shedding of blood there is no remission." (Hebrews ix, 22.)

† "Quæ non rapui tunc exsolvebam." (Ps lxviii, 5.)

‡ Sequitur placitum aliud Origenis de morte Christi non hominibus solùm utili, sed angelis etiam et sideribus, ac rebus creatis quibuscumque. (P. D. Huetii Origen, lib. ii, cap. 2, quæst. 3, No. 20. Origen, opp. vol. iv, p. 149.)

§ "Colossians i, 20; Ephesians i, 10." Paley, in his *Horæ Paulinæ* (London: Baldwin, Craddock & Joy. 1822, p. 123), observes that these two texts are the "more remarkable, because the connecting of things human and divine is a very singular sentiment, and found no where else but in these two Epistles." If the words "no where else" refer to the canonical epistles only, the expression is not entirely exact, for this *very singular sentiment* is expressly repeated in the Epistle to the Hebrews, ix, 23. If they are to be taken in all their latitude, it is plain from what has already been said, that Paley is still more mistaken.

‖ "For we know that every creature groaneth." (Rom. viii, 23.)

* Crux salvatoris non solum ea quæ in terrâ, sed etiam ea quæ in cælis erant pacasse perhibentur. (D. Hieron. Epist. lix, ad Abitum i, 22.)

† "We sacrifice for the good of the earth, of the sea, and of the whole universe." (St. Chrysos. Hom. lxx, in Joh.) And St. Francis of Sales having said that Jesus Christ suffered principally for men, and in part for the angels, we see (without examining the meaning he intended to convey) that he did not limit the effect of the redemption to our planet. (Letters of St. Francis of Sales, book v, pp. 38, 39.)

‡ Heb. ix, 23.

§ Origen Hom. 29 in Num.

‖ Bossuet, Preface sur l'explicat. de l'Apocal. num. 29.

¶ "Terra, pontus, astra, mundus,
Hoc lavantur sanguine (flumine)."
(Hymn. Lauds. of Passion Sunday.)

** A remarkable instance of this is found in the notes with which the illustrious Cardinal Gerdil has

According to them, we must believe that man is whirled through space upon this lone and melancholy planet, miserably hemmed in between Mars and Venus;* that he is the sole intelligent being of the system, that the other planets are mere globes destitute of life and beauty,† which the Almighty has launched forth into space, apparently like a tennis-player, for his amusement solely. A more unworthy thought was never presented to the human mind. Long since, Democritus said, in a celebrated conversation, "Beware, my friend, how you degrade in your mind that nature which is so great and rich."‡ We would be inexcusable if we were not to profit by this advice, we who live in the bosom of light, and who can contemplate in its full glory the supreme intelligence, instead of the vain phantom, nature. Let us not degrade, miserably degrade the infinite Being by placing ridiculous bounds to his power and his love. Can there be a proposition more evident than this: "That *all things* have been made *by* and *for* intelligence?" Can the planetary system be aught else than a system of intelligence, and each planet the sojourn of one of these families? Is there any thing in common between matter and God? Can dust know him?§ If the inhabitants of other planets have not been guilty, like ourselves, the same remedy will not have been needed, and if, on the contrary, the same remedy is required for them, will the theologians, of whom I have just spoken, indulge in any fear that the virtue of the sacrifice on Calvary could not reach the moon? The view which Origen has taken of this subject is much more penetrating as well as comprehensive. "The altar," he says, "was at Jerusalem, but the blood of the victim bathed the universe."‖ He did not consider himself authorized to make public all he knew upon this subject. "To speak," says he, "of this victim of the law of grace offered by Jesus Christ, and to render intelligible a truth which transcends human intelligence, nothing less would be required than a '*perfect man*,' practised in judging between good and evil, and who has a right to say, with conscious truth, we preach wisdom to the *perfect*.* He of whom St. John says: 'Behold the Lamb of God who taketh away the sins of the world,' has served as an expiation, according to certain mysterious laws of the universe, having been well pleased to submit himself to death in virtue of the love which he felt for man, and to redeem us by his blood from the hands of him who had seduced us, and to whom '*we were sold by sin*.'"†

From the consideration of this general redemption effected by the great sacrifice, Origen passes to that of particular ones which may be termed "*inferior*" redemptions, but which flow from the same principle. "There are other victims," he continues, "which approach this great one—I allude to those noble martyrs who also have shed their blood; but, 'who is wise, and he shall understand these things, prudent, and he shall know these things.'"‡ To form even a very imperfect idea of the law, by virtue of which these species of victims serve to purify those for whom they are offered, requires profound researches.§ An appearance of cruelty seems to attach itself to the Being to whom they are offered for the salvation of men, but an enlarged and healthy mind will find means to repel the objections against Providence without, at the same time "*exposing the last secrets*;"‖ for the judgments of God are very profound; it is very difficult to explain them, and many weak souls have found in them the occasion of their fall; but as in all nations it has ever been admitted that a great number of men have vol-

thought proper to honor the last poem of his colleague, Cardinal Bernis.

* "Nam Venerem Martemque inter natura locavit,
Et nimiùm, ah! miseros spatiis conclusit iniquis."
(Boscovitch, De Sol et Cur. defect. lib. i.)

† "Inanes et vacuæ." (Genesis i, 2.)

‡ "Μηδαμῶς ὦ ἑταιρε, κατασμικρολογεῖ πλουσίην τὴν φύσιν ἐοῦσαν." (See the letter of Hippocrates to Damagetes, Hipp. Opp. tom. ii, pp. 918, 919.) This is not the place to inquire into the authenticity of these letters.

§ "Numquid confitebitur tibi pulvis?"
(Psalm xxix, 10.

‖ Origen, Hom. i, in Levit. No. 3.

* "Howbeit, we speak wisdom among the perfect." (1 Corinth. ii, 6.)

† Romans vii, 14; Origen, opp. tom. iv. Comment. in Evang. Johannis, tom. vi, chap. xxxii, xxxvi, pp. 151, 153.

‡ Osee xiv, 10.

§ "The martyrs administer the remission of sins; their martyrdom, like that of Jesus Christ, is a baptism by which the sins of many are expiated, and we can in some sort be redeemed by the precious blood of the martyrs as by the precious blood of Jesus Christ." (Bossuet "Medit. pour le temps du Jubilé, cinquiéme point." After Origen in the exhortation to martyrdom.)

‖ Ὡς ἀπορρητοτέρων ὄντων καὶ ὑπερ ἀνθρωπίνην φυσιν. (Ib.)

untarily devoted themselves to death for the common weal, as in the case, for example, of pestilential epidemics;* and as the efficacy of these offerings has been recognized, upon the faith even of the Scriptures, by that faithful element in whose favor St. Paul has left so splendid a testimony (Philipp. iv, v. 13), he who is tempted to "blaspheme mysteries which surpass the ordinary reach of the human mind, must recognise in the martyrs something '*differently similar*' (*differemment semblable.*)"

"He who kills a venomous animal deserves well beyond doubt of all those to whom this reptile might have been hurtful had it not been killed; let us believe that something similar to this happens by the death of the most holy martyrs—that it destroys evil powers, and that for a great number of persons it procures wonderful succors by virtue of a certain force which can not be named.† These two redemptions do not differ in their nature, but solely in their excellence, and in their results, according to the merit and the power of the agents. Upon this subject I might recall what has been already said in the "Soirées," upon divine and human intelligence. They could only differ in the same manner as similar figures which are always similar however much they may differ in dimensions.

In conclusion, let us contemplate the most beautiful analogies. Stained with crime, man could only be absolved by the death of victims. Blood being consequently the bond of reconciliation, the error of antiquity was in imagining that the gods flocked to the altars upon which it was shed;‡ nor did our early doctors wholly reject this belief, for they believed that the *angels flocked to every altar upon which the blood of the true victim was shed.* §

Following the train of similar ideas upon the nature and efficacy of sacrifices, the ancients saw even beyond this something mysterious in *the communion of the flesh and blood of the victim.* It was, according to their belief, the complement of the sacrifice and of religious unity, and so far was this opinion carried that, for a long period, the early Christians refused to partake of flesh which had been immolated, through fear of communicating.*

But this universal idea of *communion through the blood*, although vitiated in its application, was nevertheless in its origin just and prophetic equally with that from which it sprang.

It entered into the incomprehensible designs of love all powerful, to perpetuate even to the consummation of time, and by means far beyond our feeble understanding, this same sacrifice once materially offered for the salvation of mankind. The *flesh* having separated man from heaven, God has taken *flesh* upon him to unite himself to man by that which had caused the separation. But this was not enough to satisfy infinite goodness attacking infinite degradation. The flesh thus deified and perpetually immolated is presented to man under the form of his daily nourishment, "and he who will not eat of this flesh, shall have no life in him."† As *the articulate word* which, in the material world, is nothing more than a succession of circular undulations excited in the air, and similar in every possible plane to those we perceive on the surface of a sheet of water in which a stone has fallen, as this *word*, I repeat, nevertheless, strikes in all its mysterious integrity at every point, upon every ear which the vibrations reach; in the same manner the corporal essence ‡ of *Him* who is called "*the Word*," radiating from the centre of Omnipotence and Omnipresence, enters into every

* If we follow the course of the human mind from Origen to La Fontaine, we will see how natural these ideas are to man.

"L'histoire nous apprend qu'en de tels accidens
On fait de pareils dévoumens."

"History teaches us that in such cases similar instances of immolations are ever found." (La Fontaine's Fables, book vii,—Fable i, des animaux malades de la peste.)

† Origen, ubi sup.

‡ Porphyry, De Abst. lib. ii, in the Dém. Evang. de Leland, Tom. II, ch. v, sec. 7. St. August. De Civ. Dei x, 2 Orig. adv. Cels. lib. iii.

§ Chrysost. Hom. iii, in Epist. ad Ephes. Orat. de Nat. Christi; Hom. iii, de Incomp. Nat. Dei, "Perpet de la foi," in 4to. tom. i, lib. ii, chap. 7, No. 1. All these doctors of the church have spoken of the *reality* of the sacrifice, but none have expressed that reality in such strong terms as St. Augustin, when he says, "that the Jew converted to Christianity drinks the same blood which he had shed on Calvary." (St. Augustin, Serm. lxxvii.)

* "For we being many, are one bread; one body all who partake of one bread" (1 Cor. x, 17); or, it may be translated: "For we being many, are one bread, one body, all who partake of one bread." See note on this passage in Doway Bible, Baltimore ed.

† St. John vi, 54. "Amen, amen, I say unto you, unless you eat of the flesh of the Son of man, and drink of his blood, you shall not have life in you."

‡ Σῶμα ἁγιοντὶ. (Orig. adv. Cels. lib. viii, No. 33, cited in La Perpétuité de la foi, in 4to. tom. ii, liv. 7, ch. i.)

mouth, whole and entire, multiplying itself to infinity, without undergoing any division. Irresistible as the thunderbolt, swifter than the lightning's flash, the "*theandric*" blood penetrates the *bowels* of the guilty, to efface the stains of sin.* It reaches even to the unknown confines of those irreconcilable and yet united powers† where "the intents of the heart‡ combat and disturb the understanding." By an affinity truly divine, it seizes on the elements of man, and transforms without destroying them. "We have reason, without doubt, to be astonished that man should be able to elevate himself even to God; but behold another prodigy even more astonishing—God descending even to man! Nor is this all: to become more nearly related to this cherished creature of his hands, he enters into his bosom, and every just man is a temple of the divinity."* It is indeed an inconceivable wonder; but it is at the same time an exceedingly plausible one. It crushes, but it satisfies reason. In the whole spiritual world there is not a more magnificent analogy, or a more striking adaptation of intentions and means, of effect and cause, of evil and its remedy. There is nothing which demonstrates in a manner more worthy of God a truth which men in every age and clime confessed, even before that truth had been taught among them; man's radical degradation, the reversibility of the merits of innocence paying for the guilty, and *salvation by blood!*

* "Adhæreat visceribus meis . . . . ut in me non remaneat scelerum macula." (Liturgy of the Mass.)

† For the word of God is living and perpetual, and more penetrating than any two edged sword, and reaches unto the division of the soul and the spirit, &c. (Hebrews iv, 12.)

‡ And is a discoverer of the thoughts and intents of the heart. (Ibid.)

* *Miraris homines ad Deos ire? Deus ad homines venit; imo (quod proprius est), in homines venit.* (Seneca, epist 74.) *In unoquoque virorum bonorum* (quis Deus incertum est) *habitat Deus.* (Idem. Epist. 41.) Beautiful effort of human instinct! seeking for that which faith possesses. Intus Christus inest et inobservabile Numen. (Vide Hymn. in Euchar.)

QUIS DEUS CERTUM EST!

THE STUDENT OF BLENHEIM FOREST,

OR THE TRIALS OF A CONVERT.

BY MRS. ANNA H. DORSEY.

Continued from p. 249.

CHAPTER XI.

New Scenes—new Friends, and the "Angelus."

CLAVERING, in his new and strange position, felt troubled and perplexed, and, for several days, was so ill, from the excitement of the last few months, that he was unable to leave his room. During this interval, he endeavored to make some arrangements respecting his future course and place of abode; but events had succeeded each other so rapidly, and sentence of banishment so unexpectedly pronounced on him, that he felt bewildered and unable to come to any definite conclusion, until the Rev. Mr. Aylmer's letter recurred to his memory, and, like a star, directed his course. He determined to proceed without delay to Baltimore, and his mother, who had watched day and night beside him with the most tender solicitude, proceeded, with much satisfaction, to write at once to a friend of her mother's, who was still alive and residing in that city, and commit her son and his affairs to her maternal care. His mind being somewhat relieved as to his future prospects, he felt stronger and better, and, requesting his mother to have his books and clothing arranged in his travelling trunk, determined to take passage the next day in the steamer "Rappahannock," which would pass on her route to Baltimore. He made an effort, through Mrs. Clavering, to see his father, but the colonel was inexorable and would not re-

ceive him; so, leaving his kindest and most dutiful regards for him and a message for Isadora, he departed from the house next morning early, accompanied by his mother and two servants carrying his baggage, just as the steamboat gracefully turned a bend in the river, and swept majestically in sight. Day had not long dawned, and, by the gray, sombre light, every object looked dim and cheerless around the beloved home; and the forest trees—those dear old friends whose kindly boughs had so often sheltered him in his boyish sports from the noontide heat—the verdant lawn, and each familiar haunt, were almost concealed by a dense mist. He saw the taper's light gleaming from his father's window, and the white draperies undisturbed at Isadora's casement; no shadow flitted across either; no loving face peered anxiously out with tearful glances to wish him God speed, and he felt himself forsaken by those two, and uncared for by them who had been always accustomed to wish him a happy voyage and speedy return, amid smiles and tears and affectionate waving of the hands as long as he could discern objects on the shore. Shadows were stealing over his heart, and bitter tears filled the student's eyes, while Mrs. Clavering, whose arm lay within his, felt a convulsive shudder pass through his frame. Many of the slaves, having heard a thousand vague rumors of his departure and its probable cause, had assembled and thronged the shore to receive a last kind word and look from one who, though holding the position of a master to his vassals towards them, had been their untiring friend in sickness and health—their counsellor and protector in difficulties—the play-fellow of some and the beloved of all. Hard was it for those humble but faithful friends to believe that he who was so good, so amiable and kind to every living thing, deserved the harsh sentence that had been pronounced on him, and as Clavering turned to say a word of farewell to each, as he stood with his head uncovered, silent and respectful, tears coursed each other over their dark cheeks, and many a brawny chest heaved with emotion; but the time had now come when he must leave all! The usual signal having been made, the steamer hove too, and a boat, which had been quickly manned, rapidly approached the landing to convey Clavering and his baggage on board.

He clasped his mother once more in a tender embrace, and, kissing away her fast falling tears, jumped into the little boat and was soon on board the "Rappahannock," which now proceeded gaily on, cutting the waters on whose bosom the first beams of the rising sun glistened into a thousand glittering fragments. A loud wail of unrepressed and uncontrollable lamentation rose from the shore, and Clavering saw that his mother had fallen insensible in the arms of her women, while the poor slaves, finding that he had really left them, filled the air with their cries and prayers that he would soon return. Col. Clavering started from his bed as the piercing sound reached his ears, and demanded of Albert what was the meaning of it. After some hesitation, he replied:

"Young master, sir, is just gone away, and I heerd the people say last night as how they were gwine down to the shore dis morning to——"

"Enough, enough, sir," said his master, sharply, creeping back to his pillow with a shuddering agony at his heart.

After some hours' pleasant voyage, Clavering found himself in Baltimore hurrying along its principal thoroughfare, under the guidance of a porter, to his hotel. Here, jostled by strange and unfamiliar beings, he felt indeed all the loneliness and solitude of a stranger, and this was a dreary feeling to come home to the heart of one who had never met a cold glance, or careless, unloving, or unfriendly look before. No heart sprang forth to clasp his hand with responsive greeting, and every being who was hurrying along the crowded street, except himself, was perhaps hastening to a *home* which, humble though it might be and poor, and mayhap degraded, was still a *home* where the weary, and those buffeted by the world might claim rest and peace—but he, alas! an outcast, an exile from the haunts of his childhood, the home of his heart's holiest affections, thrust away from the sight of an incensed parent—the comparison was too galling, and Clavering, man as he was, experienced a faintness at his heart, and felt bitter tears filling his eyes.

It is well for those who have homes and ties and comforts, and live daily under a roof tree whose branches are filled with refreshment and peace, to think of the stranger; he is always with us—forget him not! Extend to-

wards him some little courtesy, some act of friendly kindness, and speak gentle and friendly words, for his heart may perhaps be sore from recent and deep wounds—avert not your eye from his pale, anxious face, but with soft and gentle beams let it rest on him to light up his solitude. The first and keenest pangs were over—farewell words had been spoken, and wishes filled with hope amid much tribulation uttered, and tears wrung from the innermost depths of the maternal heart been shed! And this was all! Life's anguish, its separation and fears! But do not these, like the rod which once smote a desert rock, bringing forth from its cold bosom streams of refreshing water to cool the fevered lips of weary wanderers, do not these bruises of the heart ofttimes touch the soul over whose immortal disc earthly things have spread a dim, hard surface, and, from secret springs, not yet exhausted, bring forth gushing waters of life to invigorate its fainting energies, until its onward march is steady and unfaltering towards eternal rest!

The next day, consulting the Directory, and finding out the locality of the Rev. Mr. Aylmer and Mrs. Botelar's respective residence, Clavering called a carriage, and ordered the driver to convey him to the house of the latter, which was situated in the upper part of Carleton street. Learning from the servant that his mistress was at home, Clavering sent in his card, and, in a very few moments, received a message begging him to alight and walk in. The house was large and handsome, and, among the gaudy modern buildings which had sprung up around it with their red fronts, innumerable windows of plated glass, marble steps almost as wide as the houses to which they belonged, set off with elaborately carved iron railings and glaring brass knobs, Mrs. Botelar's mansion looked old and respectable—its large and antiquated windows, the well preserved window shutters, its sober looking front and unostentatious entrance on which hung a large plated knocker, gave undoubted evidence of the character and standing of its inmates. The respectable and gray headed negro who had for many years been the confidential servant of the family, with a polite and quiet demeanor, conducted Clavering along and ushered him into a spacious and well furnished drawing-room. A lady, who had probably passed her sixtieth year, was seated by the fireside in an arm chair of carved ebony. A workstand, underneath which stood a large work basket filled with evidences of industry, was by her side, from which she had just taken a garment of some description and handed it to a sweet looking girl who was seated at her feet. A cap of the finest and thinnest muslin covered her head, but did not conceal her hair, which was of the most silvery whiteness, and lay parted on her noble forehead, like wreaths of snow. Her eyes were large and dark; their lustre softened but not dimmed by age; her nose high and finely formed, and her mouth which, though unadorned by the pearls that once glistened there, still retained in its good formation and great sweetness, traces of beauty. A rich black satin dress, fitting high in the neck, and falling open to the waist, displayed a spotless shawl of the finest India muslin laid in graceful folds over her breast, beneath which a small diamond cross, the only ornament she wore, could be seen glancing, like half concealed beams of light, from her bosom. The sleeves of her dress were tight, but it was very evident they were not made to correspond with the prevailing fashion of the day, for they did not extend down to her wrists, but only a little way below the elbows, and her arms were concealed by finely plaited linen cambric ruffles dependant from them, and short black silk mittens. The skirt of her dress was long and very full, and over it she wore an apron of the whitest and the most transparent muslin edged round with rich old fashioned lace. In fact, as Clavering glanced on her from head to foot, whilst exchanging the compliments of the morning with her, he thought he had never seen a more perfect picture of elegance, or a face and form more sanctified by the touches of time.

"Mr. Clavering—Louis Clavering," she said, looking at him earnestly through her glasses; "no doubt, my dear sir, I have had the honor of your acquaintance before, but I am getting old, as you perceive, and must be excused if I do not exactly recollect." Clavering smiled and handed her his mother's letter, saying:

"This letter from my mother, madam, will explain all those things, if you will oblige me by opening it at once." She looked at him again for an instant with a perplexed expression, saying, in a low voice:

"I ought to remember that smile," broke the seal, and glancing hastily over the first few lines, exclaimed: "From the child of the dearest friend I ever had, and is it possible that you, young sir, are the son of Josephine Weldon? It is very strange that I did not recollect the name of the gentleman she married, at once." Again she read—then again raised her eyes, now suffused with tears, and scanned his features, and, while her countenance expressed the deepest emotion, she reached out her hand, and, taking his with a gentle and affectionate pressure in her own, proceeded to read the letter. Clavering was touched—the very music of his soul was moving in sweet and harmonious measures to the influence of this heart-felt and sincerely kind reception. As Mrs. Botelar read of his conversion, and his father's inexorable anger which had driven him from his home and the presence of that mother who idolized him, her tears flowed freely, and, laying down the letter an instant, she arose, and, putting her arms around the child of her friend, kissed his forehead and said, in a voice rich with the mingled emotions of her heart:

"Welcome! thrice welcome, Louis! beloved as thou art of heaven—chosen in a wonderful manner to enter within the shelter of its own fold—I take you to my heart as my own son; henceforth my home shall be yours."

"Dear madam," he replied, raising her hand with profound veneration to his lips, "I already feel as if I had found a second mother. I thank you—thank you most gratefully!"

And now she read of Mrs. Clavering's repentance, expressed in sentiments of deep and sincere contrition, the very paper on which she had written being blistered with penitent tears, and, raising her eyes heavenward, folded her hands together and remained for awhile in mute and rapt communion with her own heart and God. Mrs. Botelar refolded the letter and placed it in a small enamelled case which she drew from her pocket.

"And now, my son," said she, "remember you are committed to my care—you leave my home no more. Nay, Louis, say not a word to oppose it; I have a room that will suit you exactly, and shall not rest until I see you settled in it. My dear," said she to the young girl, giving her a bunch of keys; "here, take these to Mammy Dorothy, and tell her to make every thing comfortable in the front chamber, and tell Thomas to come to grandmother directly." The pretty creature received the keys and flitted from the drawing-room, trying sedulously to hide her eyes beneath the long curls which hung in luxuriant masses around her head; she had seen for the first time in her life her grandmother weep, and the strange sad looking gentleman had also brushed heavy tears from his cheeks, and is it wonderful that she should have been moved? Oh no! tears for tears and smiles for smiles is the currency of childish hearts.

"I can not, my dear Mrs. Botelar, I can not bear the idea of giving you trouble by adding another inmate to your family. I know you will forgive me if I decline your most kind offers. I do assure you that the liberality of my father has placed every comfort within my reach."

"Exactly, my dear," replied the lady; "but can the thousands he has given you, and of which Josephine in her letter informs me, give you a mother's care?"

"Alas! no," said Clavering, sadly.

"Which care," continued Mrs. Botelar, "I see you very much need—you are not well, my dear; I do not like that crimson flush on your cheeks; come, come, give up to an old woman who can not endure contradiction! And you see," said she, becoming grave and melancholy, "I lost a son about your own age some few years ago; I want some one to fill up the vacancy his death has made in our little circle. Can you refuse me now?"

"Dear madam, you overwhelm me with kindness which I do not merit." Just then Thomas, the old negro, who had received Clavering when he first came, entered the room.

"Tom," said the lady to him, "I sent for you to go down immediately with your boy and inquire at Barnum's for Mr. Louis Clavering's baggage; here," handing him Clavering's card, "give this to Mr. Donelly, who attends to all these matters, and tell him *I* sent you, and when you get the baggage bring it here. This gentleman, Tom, is the grandson of Madame Weldon, an old friend of mine many years ago." The old man bowed respectfully to Clavering, saying "that he remembered Madame Weldon perfectly."

"And Tom," continued Mrs. Botelar, "henceforth he is my son. Business of im-

portance brings him to Baltimore, and I will not consent that he make his home elsewhere than in my house."

"Very glad, madam, very glad, young master Clavering; hope, sir, as you'll find our house agreeable." Clavering, a little amused, held out his hand which the old negro respectfully touched, and thanked him for his kind wishes. He was too much accustomed to the peculiar ways and manners of ancient family servants to feel surprised at Tom's expressing himself as he did, so he received his little act of courtesy as politely as it was offered. Finding it was useless to say any thing further in opposition to Mrs. Botelar's design, he bade her good morning, and, after promising to return that evening, proceeded to the residence of Father Francis which was not more than a half a square distant from Mrs. Botelar's, and considered himself truly fortunate when on sending in his card he was instantly admitted to his presence. In a well furnished library sat Father Francis near a table covered with books, manuscripts, and papers. His dress which consisted of a black cassock confined around the waist by a leathern girdle, from which depended a full rosary and a crucifix, corresponded well with the dignity of his tall and rather embonpoint person and the perfect repose of his quiet and dignified manner. His fine head was concealed by the black cap of his order which he wore, but his high bald forehead and the hair slightly touched by time which fell on his temples and shoulders, gave a venerable expression to his whole appearance, which would have rendered it almost stern had it not been for an ineffable sweetness which absolutely illumined his countenance when he smiled, and robbed its aspect of every thing approaching to severity or harshness. He arose and extended his hand in the most kind and paternal manner to Clavering, who, after they were seated, thanked him in well chosen but concise terms for the books he had so promptly forwarded, and which had been productive of such decided results. He soon glided into an easy and pleasant conversation, discussing with the good clergyman who led the way, the news of the day and certain occurrences that had been productive of much party strife among the people; then literature became the topic of discourse. Here Clavering was at home; culling strains from old Homer, quoting passages from the eloquent pages of Sophocles and Pindar, and the more elegant inspirations of Dante and numberless others whose names adorn the pinnacle of fame: the moments passed rapidly by, and he talked and listened with enthusiasm. His modest and retiring nature which generally shrunk from display or pedantry, under the benign influence of the good father's happy manner appeared forgotten, and he talked without reserve and expressed his opinion on high literary questions in a clear and unembarrassed manner. Father Francis *could* awe when necessity required it; of this certain lines about his firm and expressive lips told an observant eye, but with a simplicity and elegance of manner peculiar only to highly gifted and polished minds, he could make those who were inferior to him in the attributes of mind and genius, forget his own superior intellect and reveal without restraint their natural or acquired talents. Clavering felt this influence, and, while it fascinated and charmed, did not awe him, but in the midst of mutual quotations and pleasant critiques, during which he was completely won by the urbane manners of Father Francis, the stroke of a mighty bell pealed near them. Clavering started in dismay, for so close did it seem to his ear that the concussion of sound for an instant stunned him; he looked around in wonder, not comprehending what it could mean, when he saw Father Francis arise and cross himself with the sign of salvation, kneel, and pray. Clavering also knelt and, seeing before him a painting of the "thorn crowned head," prayed for mercy and pardon. The bell thundered forth its deafening peals, three times three; then came a pause; again it sounded twelve heavy distinct strokes and ceased. They arose, and Father Francis remarked pleasantly: "I am not surprised, Mr. Clavering, that you started at the sound of the Cathedral bell. For weeks after my removal here, I could not hear it without starting, and sometimes, when it would come booming on my ear in a moment of deep study, I have been almost stunned and surprised into forgetfulness of the Angelus Domini; but that, like all other novelties of sound or sight when they become familiar, has from use ceased even to sound too loud."

"I was not aware, sir, that it rang for the Angelus Domini. I have seen this prayer

frequently mentioned, but can not say that I precisely understand it," said Clavering.

"Ah! true, true, I had forgotten," replied Father Francis, smiling, "that you are not yet one of the initiated. This prayer or devotion is recited by the pious faithful three times a day at the sound of the bell in honor of the incarnation of our Lord Jesus Christ. It was introduced into the church of Saintes in France, and Pope John XXII gave his approbation to it in a bull dated 13th of October, 1318, and granted an indulgence of ten days to those who would perform this devotion kneeling. The practice was considerably diffused by the efforts of Calixtus III, who established the daily ringing of the bell at noon for the purpose of calling the attention of the people to prayer, and granted indulgences to those who would at that hour recite three times the Lord's prayer and the angelical salutation. Sixteen years later, Louis XI of France established this devotion throughout that country, and since that period it has always been held in high respect, and has been enriched by several popes with important indulgences. Of the divine origin and excellence of the Hail Mary there can be no doubt. You are familiar with the Scriptures, and, as you perceive, the words are taken from them, composed in heaven, dictated by the Holy Ghost, and delivered by the angel Gabriel, St. Elizabeth, and the church of Christ, to the faithful; it contains an act of adoration and thanksgiving for the great mystery of the incarnation, and in it the whole work of our redemption, the praises of Jesus Christ, and also of his virgin Mother, and ends with an humble address to her, begging the aid of her powerful prayers."

"I am not quite certain how or in what form the angelus is recited," said Clavering; "I do not think I have ever seen it, at least in its proper order, nor do I recollect perfectly the passages of Scripture which refer directly to it."

"Here, my dear sir," said St. Francis, turning over the pages of the New Testament in the first chapter of Luke, 28, 38, 72d verses, the first chapter of John and 14th verse, "you see at once the words which compose the Angelus Domini, and which have been divided by the church of Christ in the following order:

"'And the angel declared unto Mary, and she conceived of the Holy Ghost.

"'Hail Mary, full of grace! our Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners now and at the hour of our death.

"'Behold the handmaid of the Lord! may it be done unto me according to thy word. Hail Mary, &c. &c.

"'And the Word was made flesh, and dwelt among us. Hail Mary,' &c. &c.

"It is a standing reproach against us Catholics that we *worship* the Virgin Mary, and pay that adoration to her which belongs properly to God; but it appears a self-evident fact that the profound veneration which the church teaches towards the Blessed Virgin is referable to Almighty God alone, and not to herself as a creature independent of his graces! She shall be called blessed by all generations as the canticle clearly explains, because the Lord regarded the humility of his handmaid, and bestowed most high honors on her in making her the vessel whereby salvation descended to men, and as the pure and sinless mother of the Word made flesh, on whom the glory of his Deity is reflected, she is honored and beloved by the faithful soul. 'He accumulated,' says the council of Trent, 'all his heavenly gifts on the most holy Virgin and to the Virgin herself, and it is for this singular felicity that we present our respectful and fervent congratulations,' and 'to this form of thanksgiving the church of God has wisely added prayers, and an invocation of the most holy Mother of God by which we piously fly to her patronage and beg her powerful aid in humble words like these: Holy Mary, mother of God, pray for us sinners now, and at the hour of our death.'* In reciting the inspired sentences of the Angelus Domini, how easy is the transition of the soul to the stable of Bethlehem where our Lord under the humble guise of an infant reposed on the bosom of his virgin Mother—where, with the help of devotion, we can keep our minds attentive to what passed on that occasion, and exercise in our hearts such affections and sentiments of love, adoration, thanksgiving and praise, as will naturally arise from

* And "vouchsafe, O Lord! to pour forth thy grace into our hearts, and grant that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection, through the same Christ our Lord. Amen."

a lively application of the mind to the unparalleled love which Jesus Christ showed us in this the mystery of his incarnation."

"Beyond all," said Clavering fervently, "is my heart moved when I contemplate this blessed Mother weeping in tears and anguish indescribable on Mount Calvary, at the foot of that cross on which hung in dying agony her divine Son. Truly was the prophecy of Simeon fulfilled in that tremendous hour when she suffered with him, and felt deep within her soul the sword that pierced it! Truly, my dear sir, does the Angelus Domini awaken in my heart the most sublime and tender sentiments of that Saviour who was her first care, and of that mother who was his last tender concern on earth, as she stood at his feet at the foot of the cross!"

Father Francis was highly gratified at the fervent manner in which Clavering expressed himself concerning this beautiful devotion to the Mother of God, and replied, taking his hand kindly:

"I hope, ere long, my young friend, that you will be one of the true fold of the church of Christ whose consolations you seem so well prepared to appreciate; the only church that has *ever* through all generations called the holy Virgin blessed, and is so far from nullifying by it the devotion and adoration due to Almighty God that he is worshipped in a more especial and grateful manner through her."

Fearing that he intruded on the time of the excellent father, for he knew that he must necessarily be much occupied, he considerately bade him good day, and received a general invitation to visit him whenever he felt inclined.

CHAPTER XII.

A Catholic Family.

Going from Father Aylmer's to the hotel where he dined, he was a little astonished to find his baggage gone, but learning from the clerk that he was indebted to Mrs. Botelar for its disappearance, he hastened to Carleton street as soon as possible to pay his respects and thank her for her kindness and attention. Mrs. Botelar arose when Clavering entered the room, and extending her hand, playfully chided him for staying so long.

"But you see, my dear," she said, "I have gained my point; you will find your baggage all safe in your room."

After spending a pleasant hour in agreeable conversation, he informed her of the kind reception he had met with from Father Francis Aylmer, and was eloquent in his praise. Mrs. Botelar sounded a small silver hand bell, and Tom soon appeared with lights, for twilight had deepened and night stolen on; then he left the room and returned again bearing a silver waiter on which sat in dignified state the ancient though elegant teapot, sugar-bowl, cream pitcher, knives and forks, all of the same costly metal. There was nothing modern about them, even the cups and saucers and plates were of an age long gone by, and though made of the finest and most transparent china would have been banished from a fashionable board of the present day as too old timed to appear in good company. Tom set the waiter on a round table which he drew from a recess, and arranged the things on it neatly and with the most quiet air imaginable, for he had been doing the same thing in the same order and place every evening for some thirty or forty years.

After bringing in muffins, tea, toast, and sandwiches, he announced to Madame Botelar, as he called her, that supper was ready.

"You see, my dear," said the lady to Clavering as they drew up cheerfully around the board, "that I am old fashioned in my habits. I feel no where as much at home of an evening as in my drawing-room." Alice now came in, and, after devoutly crossing themselves, Mrs. Botelar in a low distinct voice besought the blessings of Almighty God in few and grateful words on the comforts his bounty had prepared for them, and proceeded, with pleasant alacrity, to do the honors of her table. An animated conversation ensued; tranquillity, enlivened by a discriminating wit, marked every expression; smiles once more beamed on the pale face of the young student as he yielded himself up without reserve to the quiet home feeling that pervaded the spot. Mrs. Botelar perceived this, and redoubled her efforts with such consummate tact that he forgot for the moment every distracting recollection in the sweet influence of peace around him. When the meal was over, a few moments of silence again ensued, and, each one making the sign of salvation, thanksgiving was offered up to the great Dispenser of all good for his mercies and blessings, and every thing

being quickly removed by Tom, the table was rolled back to its place, when, with punctilious neatness his arrangements were silently completed, and he withdrew. Mrs. Botelar invited Clavering to sit down to a game of chess with her, and Alice, who had been modestly taking part in the social chat, amused herself with an agreeable book until ten o'clock surprised the chess players, and she looked sufficiently sleepy to have given them a hint of the hour, even if the watchman had not intoned it underneath the window.

"The game is finished," said Mrs. Botelar, pushing back the chess board with a movement that upset kings, queens, castles, knights, and all; "and, in consideration of my having to-day found a son, and, in commemoration of so important and happy an era, I yield up all competition. You must feel honored by the sacrifice, young sir, for I assure you I am a most inveterate chess player. Now Alice, my love, prepare for rest." Alice left the room by a middle door, taking a candle with her, and, after a few moments had elapsed, Clavering heard low distinct notes of music; gradually they swelled louder and more distinct, and he distinguished the plaintive and rich tones of a sweet toned organ making solemn melodies. Mrs. Botelar arose, and, taking a large velvet covered book with silver clasps, said:

"Will you join us, Mr. Clavering, in our evening devotions?"

"Certainly, my dear madam," he answered, "and shall consider myself highly privileged in being allowed to do so."

He then followed her into an adjoining room which was beautifully fitted up with altar lights and holy pictures as an oratory, where the domestics of the house and one or two old pensioners were already assembled, all respectably and comfortably clad.

"Now my child," said Mrs. Botelar to Alice, who immediately commenced the sweet notes of a sacred melody, accompanied by the words of a hymn to our Lady of Grace, begging the aid of her intercessions in their behalf at the throne of her divine Son, in which all present joined, and, though the harmony would not have ravished an angel's ear by its sweetness, their voices accorded in excellent time, and in each pious soul was the essential aliment which would some day, in an eternal world of light and peace, make seraphic music among the high hosts of heaven. This ceased; then followed the night prayers and the litany of the blessed Virgin, to which all responded in clear and distinct tones, and committed themselves finally to the care of heaven under her powerful protection, crossing themselves in the name of the most adorable Trinity.

They bowed to the Lady as they left the oratory and withdrew, in serious and devout order, to betake themselves to their places of repose, and Mrs. Botelar, Clavering, and Alice, who extinguished the lights on the altar, again entered the drawing-room. After a few moments' thoughtful silence, Alice approached her grandmother and, kissing her affectionately, bade her good night, while Mrs. Botelar laid her time touched hand on the gentle creature's head in benediction as she bowed it for a moment before her, and offering her hand, with a timid smile, to Clavering who wished her good night, she withdrew. He still lingered, although Tom was waiting with lights to conduct him to his sleeping room, and with a heart tranquilized by the most peaceful emotions, thanked the kind lady for the quiet and holy refuge her house afforded him, so unexpected to him, and yet so refreshing and congenial to his mind after the agitations of the last few months.

"Now, my dear boy," she replied, "I understand all this; do not talk any more to-night, but go to your rest, and take with you the blessing of age—it can not harm you," and laying her hand affectionately on his head, she added, "bless you, my child; may your rest be happy: to-morrow we will talk as much as you please. Now good night."

"Good night, *my mother*," answered Clavering, who, leaving the room, was conducted by Tom to his apartment, which he found large and furnished after the fashion of a by-gone age. Old family portraits, and some fine nautical sketches, and the likeness of a young officer in an undress naval uniform; a noble looking fellow with a countenance indicative of the greatest amiability and most careless bravery, adorned one side of the room. Here stood a highly polished oaken wardrobe—there a bookcase of the same material, well filled with choice volumes, and, on the mantel-piece, was a miniature model of a man-of-war, with a quantity of the most perfect and shining shells that were ever brought from the isles of

the sweet sou'west. In a little recess, near his bed, was a marble pedestal on which stood a figure of Our Lady carved out of the purest alabaster, and around its base vines of the most delicately tinted shells and richest coral ingeniously wrought into buds, leaves, and flowers, were twining. An inlaid ivory candlestick, a vase of roses, and a gilt cup of holy water ornamented the little shrine, over which hung a bronze crucifix delineating with painful expression the last agony! Two or three finely executed paintings hung around, representing angel guardians, Our Lady as "star of the sea," and him whom our Lord loved, St. John the Evangelist. Holy images were these for the weary eye to rest on ere it closed in slumber; their sweet influences on the unconscious senses falling, like refreshing dews, on the folded petals of flowers, amid the darkness and shadows of night, making sleep a blessing and repose. From the portrait of the young officer and some curiosities of foreign workmanship in the room, he fancied that this apartment had been formerly occupied by the son of whom Mrs. Botelar had so sadly spoken, and, looking at the picture again, his opinion was confirmed, for he discovered a strong resemblance in it to Alice, who he presumed must be his child.

The next day, as Clavering sat in his room reading, he heard a light tap on his door, which he opened, and Mrs. Botelar, with her work in her hand, came in, and, seating herself on the sofa beside him, said:

"Do not let me disturb you, my dear; read on." But he closed his book immediately and replied:

"I was looking over an article in the 'Faith of Catholics' relative to the invocation of saints, and comparing it, my dear madam, with the opinion which Protestants entertain of the Catholic doctrine on this point. Many well informed persons, and those who ought to know better, really believe that we pay the saints and angels divine honors, when we know that there is but one God, and, as such, he only to be worshipped. We are accused of adoring them as if they were Gods, and yet how can this be when we *know* that they, including the Mother of our Redeemer, are mere creatures!"

"Ah!" said Mrs. Botelar, smiling and shaking her head, "on this, as well as every other doctrine, we are either misunderstood or wilfully misrepresented. Our separated friends will not discriminate between the meaning of the sentence which says, '*have mercy on us*,' and which we address to Almighty God alone, and the words, '*pray for us*,' by which we invoke the aid of his beloved servants! For instance, when we kneel before the statue or picture of any particular saint, and say the Lord's prayer, or any other addressed to the Deity which our devotion may dictate, we do not worship that saint, but merely ask him, as a being living in the immediate presence, confidence, and love of God, to aid us with the assistance of his prayers."

"True, my dear madam, but I have heard persons admit the propriety of all this, who would have been glad to receive so consoling a doctrine, if the blessed in heaven, as they say, could only hear us, see us in our sorrows, and be conscious of our state in this valley of tears!"

"Ah! my dear, did they ever read of the miserable Dives, who, amidst the torments of hell, prayed for the salvation of his brethren on earth? If he, in the anguish of consuming fires, forgot not the sweet affinities of love and charity, can I believe that the saints and those who have gone up to the bosom of God through much tribulation, and dwell for ever in that land where all the immortal attributes of their natures are sanctified by his presence, forget that touch stone of holiness—*charity*—and ever cease to pray for us whom they see afar off, struggling, fainting, and weeping in this lower world? And, oh! above all, do I hope in the efficacy of their prayers, through the atoning merits of our Lord Jesus Christ, for the release of those who meekly and patiently suffer in purgatory! I have much consolation in this dogma of our faith, my dear—I have one——who sleeps——and for him——my beloved son——I sorrowed not as those who have no hope——" Mrs. Botelar uttered these words in a broken voice, and quietly wiped away the tears that fell for a moment in torrents from her eyes. "Open the New Testament, if you please, my dear, and read the 2, 12, 13, 14, and 15 verses of the third chapter of St. Paul's first Epistle to the Corinthians," she said to Clavering, who, reaching out his hand, took the Testament from a table near him, and read: "Every man shall

receive his own reward according to his own labor. For other foundation no man can lay, but that which is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest: for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward: if any man's work burn, he shall suffer loss, yet he himself shall be saved yet so as by fire."

"Alluding to this text of St. Paul, I think it is Origen who says: 'Would you enter into heaven with your wood and hay and stubble to defile the kingdom of God? or on account of those incumbrances remain without and receive no reward for your gold and silver and precious stones? Neither is this just. It remains then that you be committed to the fire which shall consume the light materials; for our God, to those who can comprehend heavenly things, is a consuming fire. But this fire consumes not the creature, but what the creature has built, wood, hay, and stubble. First, then, we suffer on account of our transgressions, and then we receive our reward.'* But excuse me, dear Mrs. Botelar, reading this passage; the commentary of Origen on it naturally presented itself."

"No apology, Mr. Clavering," replied the lady; "I am happy to find you so thoroughly acquainted with the doctrines of our faith, and should be very glad to hear your opinion or impression of the state of departed souls after death."

"My impressions," said Clavering, "are exactly what the Catholic church teaches, I believe, and correspond so fully with her belief on this doctrine, that it would be unreasonable in me to doubt them for an instant. I believe that all such as shall be found at death free from any stain of sin will be immediately admitted to the beatific vision, and a happiness which 'neither the eye has seen, nor the ear heard, neither hath it entered into the heart of man to conceive.' That all such as shall be guilty of mortal sin, that is, of wilful, deliberate, and grievous violation of the divine law, will be immediately banished from the presence of God and consigned to the torments of eternal fire, prepared for the devil and his angels. That those who shall be found neither so pure as to be capable of admission into that holy abode, where 'nothing defiled can enter,'* nor yet so guilty as to deserve eternal banishment from God and consignment to eternal torments, will undergo a temporary punishment proportioned to their guilt, and then be admitted to the sight and enjoyment of God!† As the faithful on earth, who are continually engaged in a spiritual warfare, are aptly called the church militant, so the blessed in heaven are called the church triumphant, whilst those detained in purgatory are called the suffering or patient church. Thus the whole body of the faithful, whether in this world or the next,' writes Bishop Baines, 'constitute but one church under the same divine Head—one sheepfold under the same heavenly Shepherd. Whilst the earthly portion of the spiritual empire may be considered as a distant province governed by vice-regal authority, heaven and its adjuncts may be considered as the main body of the kingdom over which the Sovereign himself holds immediate sway.'"

"I found the other day," said Mrs. Botelar, "in one of the 'Tracts for the Times' which Judge Melville sent me, certain passages which admit without doubt that all the ancient liturgies used by the different Christian churches, contained a prayer (which has been excluded from the English ritual) '*for the rest and peace of all those who have departed this life in God's faith and love.*' This coincidence among the ancient liturgies, all of which, they admit, can be traced back to the middle of the fifth century, 'proves,' say the modern divines of Oxford, 'the facts which coincide to be more than one thousand three hundred and eighty-three years old.'"

"I recollect perfectly," answered Clavering, "the passages referred to; they admit also that the said liturgies were, in the middle of the fifth century, considered ancient, and were believed to have been handed down from the apostles; their coincidence on this head carries back the belief of the Christian world in its full extent to a much more remote period."

"What a pity, and how strange it is," said Mrs. Botelar, "that there should be such dis-

* Origen's tenth homily on Jeremias.

* Rev. xxi, 27. † Bp. Baines.

putations about *facts.* God grant that the day may speedily come when these bickerings will cease, and all men worship in the same divine doctrine of unity and love which is taught by the church of Christ. But, leaving this question in its polemical point of view, I tell you, my child, had it not been for my unshaken belief in a place of temporary punishment after death, from which the soul is to be delivered by the prayers of faith, through the atoning merits of our Lord Jesus Christ, I should have lost all hope and with it reason."

"May I be allowed, my dear madam," said Clavering, "to ask how?" Mrs. Botelar paused a few moments, and pressed her hand over her eyes, while a flush of pain burned for an instant on her face, and replied:

"Without doubt, my dear Mr. Clavering; without doubt you may. I told you that I lost a son some two or three years ago. He was my only child living, and the father of Alice—there hangs his portrait—he was a lieutenant in the navy, and this was his room; all these little mementos, those shells, curiosities, that model of his ship, I preserve with tenderest affection; they remind me of the virtues of my gallant boy, for he had many, and mutely appeal to me by their fond associations, to pray for the repose of his soul whenever my eyes fall on them."

"And," thought Clavering, "because Catholics preserve and venerate pictures and relics of the illustrious martyrs and saints of God, that they may be constantly reminded of their holy example, and also ask the aid of their prayers, they are ridiculed beyond expression, and branded by many with the name of idolaters."

"My son had lost his wife, a beautiful southern lady, and was absent upon furlough a few months for the purpose of arranging his affairs and bringing his little girl, their only child, from Savannah to place under my protection. With tears in his beloved eyes he besought me to supply to her the loss of her mother. His fine spirits were much sobered down by his loss, and his mind subdued almost to melancholy, and, for a long while, the consolations of religion presented themselves in vain to his stricken heart, but, thanks be to our Lord God, he at last yielded, and found much tranquillity in the discharge of his Christian duties, he frequented the sacraments, and the church seemed a refuge into which it was his chief joy to fly. But he was unexpectedly ordered on duty to a ship attached to the home squadron which was to cruise along the coast from Cape Hatteras to St. John's, and return in the course of a month or two to Hampton roads to await further orders. He left me—Henry left me full of hope and bright anticipations of a speedy and safe return. I received one letter from him in which he wrote: 'We are rolling and pitching about the gulf stream, have had gales, storms, and comparative calms, but our gallant little schooner weathers them bravely, and we shall soon, dear mother, shake hands, when I will recount to you the 'dangers I have passed,' and you will see me I trust much improved in health and spirits.' Yes! he left me, and *never returned!* Oh mother of sorrows! can I ever forget the day on which they told me that, in a gale, somewhere off the coast, the schooner went down prow foremost, and every soul on board perished! Days, hours, long nights of agony, weeks of feverish anxiety passed, and every morning my eyes ran wildly over the ship news, hoping in my anguish to see some news of the 'Sea-Gull;' but no! time passed, and no fragment of her wreck—no dead body had even floated to any shore by which we could know certainly her doom. If I had not been a Catholic I should have gone mad! the cold and unloving creed of Protestants, who believe that death separates all the ties and affinities, all communion between those who when living loved, and those who, still living, deplore and weep their loss. As it was, I prayed, I hoped in my tribulation; for well I knew that, in the sudden and awful plunge which quenched the light of his life's meridian, and ushered his soul unexpectedly before the tribunal of God, his imperfections along with his virtues accompanied him, and that these frailties, however slight, made him unfit for 'that abode into which nothing defiled shall enter.' And when, notwithstanding all, a *hope* that perhaps he might have been washed on a fragment of the wreck to some far-off shore, and still lived, lit up the sorrow of my heart with its cheering ray. I still prayed, *knowing* that, whether living or slumbering in death under the shadow of the mighty sea, my prayers, with a due spirit of resignation to the divine will, were available for him at a throne of mercy. When blessings come, my dear, we are apt to think

they are intended especially for us, and receive them as coming direct from the hand of God, but when trials, anguish and sorrow, dismay our hearts and weigh heavily on us, with what anxiety we endeavor to thrust them afar off, with repinings and regret, as if WE were to be exempt from life's ills for ever, and the chastisement which our sins deserve, from the same unerring hand of wisdom that bestowed on our ungrateful soul gifts and blessings."

"Your bereavement," said Clavering in a gentle voice, "has truly been unusually painful."

"Yes," she answered, wiping her eyes, "unusually so; and the blow at first descended heavily on me, but I am resigned, and happy in the hope of his being eventually admitted into the ineffable presence of that God who, from the high throne of his purity, beholds blemishes in the holy angels!"

The Angelus just then rang, and both knelt before the little altar of Our Lady and recited the beautiful prayer, after which Mrs. Botelar approached the portrait of her son, and, after looking on it a short time, pressed her lips on the open, manly forehead, saying:

"Our Lord deliver thee, my child," and then left the room.

"Ah!" thought Clavering, "with what a spirit of fortitude she bears her most grievous affliction—that little act, how expressive of her affection and commemoration of the good qualities of her Henry, and yet what Protestant seeing the same act transferred to the picture or relic of a saint or martyr of the most high God, with the whispered invocation of 'pray for me' accompanying it, would not say, 'lo! and behold the idolatrous practices of this Romish creed!'"

TO BE CONTINUED.

THE AUSTRIAN SYSTEM OF PUBLIC EDUCATION.*

BY J. F. MELINE.

(From the April number of the Western Literary Journal and Monthly Review, which was kindly sent to us by the author.)

THE reputation of the government of Austria, in all matters relating to public education, has long been below mediocrity. Most strangers enter that country under the impression that, as regards general instruction, it is one of comparative darkness. They are, of course, proportionately surprised to find not only that she possesses an excellently organized school system, but that it is carried out with admirable energy and success.

Next to its extent and completeness, an observer is most struck with the matter-of-course light in which the people appear to view it. Not that they regard it with indifference, but with an absence of that self-complacency so often met with elsewhere. Thus, none of them appear to labor under the pleasant delusion that they alone enjoy the blessings of public education, while all the world beside are groping in ignorance; but simply look upon it as matter of duty on the part of the government to give it, and of right in themselves to enjoy its advantages. In this, they appear to have caught the spirit of their administration, which, eminently practical, pursues the even tenor of its way, with but little care for blame or eulogy.

There is no government whose reputation abroad is so poorly commensurate with its solid merits, as the Austrian. At the same time there is, probably, none that possesses means more ample of justifying any manifestations of vanity in which it might choose to

* The following are the author's sources of information:

1. Personal observation in 1840.
2. Statistik des Œsterreichischen Kaiserstaates von Johann Springer, Doctor der Rechte und K. K., Professor an der Universitat zu Wien. 2 Bande, Wien., 1840.
3. De L'Instruction Intermediaire dans le midi de l'Allemagne, par M. Saint Marc Girardin, Professeur a la Faculte des lettres, Paris, 1835.

indulge. A stranger to the arts of self-glorification, it makes no effort to procure itself that fame which, as an energetic, beneficent and paternal government, it amply deserves. It is, undoubtedly, from this indifference to the means by which a national reputation for some particular merit is frequently built up, that has arisen its undeserved name of being an enemy to publicity. So far as this enmity relates to political matters, Austria is in precisely the same position as every other country of Germany; but as regards her domestic institutions, nothing is more ill-founded than this idea. The logical result of the principles upon which the Austrian government is conducted, is to discourage comments on its operations, whether they be in praise or dispraise; for where the people have no direct share in the making of laws, nor in the direction of their public affairs, it would be useless, and worse than useless, for all the purposes of society as there constituted, to permit them.

Its light, however, is not hidden under a bushel. Every fact relating to the country and government may be known. Thus, upon the condition of every department of its administration, no monarchy in Europe gives to the world more ample and minute statistical details than the Austrian.*

There is, though, of late, a gradual change in public opinion towards Austria. All recent travellers there vie with each other in their favorable accounts of the general physical and commercial prosperity, the diffusion of the benefits of education, and of the loyal devotion of the people to a government which is, nevertheless, in its principle, a despotism. No where is more liberal provision made for elementary instruction, and no where is the mass of the people happier. Upon this subject we could not, perhaps, have any testimony more reliable than that of M. Chevalier, whom we know, by his admirable work on the United States, to be eminently gifted in all that makes an acute philosophic observer, and faithful reporter.

The Paris correspondent of the National Intelligencer gives the following abstract of his late work on Austria:

"In Bohemia, Professor Chevalier found believing, obedient, and contented people, who in the thirty years past, have made as much progress as any other of Europe in physical concerns. At the same time he saw that their elementary education was good, their enjoyment of music vivid and nearly universal; and he was particularly struck, as a Frenchman accustomed to a fitful, fanciful, over-eager, and sometimes very turbulent existence, all around him, with the quiet, sobriety, and equable confidence of Bohemian and Austrian life. The government he represents to be truly paternal, scarcely less sensible of its duties than tenacious of its prerogatives; laboring to substitute a popular for an aristocratic monarchy; studying, originating, or aiding public improvements of every description.

"Prince Metternich has been at the head of Austrian politics for *thirty-five* years; the higher functionaries in every branch of administration are reputed the most capable men of the empire; they have, in general, raised themselves by merit, through the subordinate grades of office, and they are secure in their preferment while they carry out—as they do, for the most part, by the force of habit and personal probity—the ameliorating system of the state. Rudimental education is obligatory for every family; parents that neglect to send their children to school, incur severe penalties, and practical and professional instruction has obtained every possible assistance; what the Emperor Francis meant when he said he did not desire or love *savans*, was that he would discountenance the race of conceited, metaphysical, sceptical theorists, who make generations of dreamers or wild innovators, instead of straight-forward intelligences, productive and effective with regard to the essential weal and ends of all human society. M. Chevalier happily contrasts the effects of Austrian practice with those of French speculation. He witnessed in the Austrian empire administrative success in the situation of the masses; thorough, affectionate *royalism*, in return, and a common satisfaction with the order and ten-

* The work of Professor Springer, "Statistics of the Austrian Empire," published at Vienna in 1840, in 2 vols. 8vo., gives the clearest insight into the condition of all the resources and institutions of Austria. It is strongly marked by the characteristics just mentioned. Thus, in the statistics under the head of internal improvements, where mention is made of the rail road from Budweis to Gmunden; its length (132 miles), cost ($1,187,00), and date of construction (1832), and various other particulars, are given; but no self-laudation indulged in from the fact that to Austria belongs the credit of constructing this first rail road in Germany.

dency of things. 'The French and the Spaniards,' he remarks, 'have ceased to be monarchical; the Austrians, however, remain so to the very marrow of their bones; *patriotism* with them means loyalty—with us the antagonal sentiment.'"

Professor St. Marc Girardin, who, some years since was specially appointed by the French government to visit Germany and report upon the systems of public instruction pursued there, published the result of his researches. Among other things he remarks: "I have not met with a government that does not desire that its people should know how to read or write, and the government that I believed the least zealous in this matter, Austria, is a country, I feel myself bound to admit, where there is the greatest degree of instruction among the people."

In fostering this well-being, and in communicating this instruction, the Austrian government, it is further remarked, appears to have sought the solution of two most difficult problems, viz., to allow its subjects to gain riches without an overweening independence of feeling, and instruction without too great confidence in their intelligence. These two powerful levers of independent action, wealth and intelligence, appear to have lost their distinctive effect on the body of the people. This must, of course, be the result of remarkable ability in the direction of her domestic policy and institutions. Some observers have partially accounted for it by the great personal popularity of the imperial family. This popularity is so high as to make the feeling between the people and the emperor more resemble the tie of children and father than that of subjects and monarch. There is not, in fact, a more remarkable spectacle in the great panorama of social and political Europe than is presented by the affectionate and devoted loyalty of the population of Austria.

The character of the Austrian government is impressed upon all its institutions. Every thing in them is calculated to attain its object with precision and certainty. The whole system is directed with wakeful reference to results. Whatever else may be objected, the merit without stint must be allowed it of being one of perfect harmony and regularity. The administration in all its details is organized in accordance with the principle of the government. Austria appears to have appreciated, in all its force, the necessity of both instruction and education in forming a people. The training, therefore, given in its common schools, has a plain avowed object, and that is, to attach the pupil to his country, and to make him a practical Christian. Der Œsterreicher soll fur Œsterreich gebildet werden, say they. "The Austrian is to be educated for Austria."

The age at which children are received into public schools of most countries, is from five to seven years. The children of the opulent or easy-circumstanced are, from this early training, capacitated to reap substantial and immediate benefit in them. But not so with those whose childhood has been passed in poverty more or less abject, and the unwholesome influences necessarily attendant upon it. The education given in these five years is all-important. To provide for this want, the first grade of popular instruction in Austria is

Asylums or infant schools.—These philanthropic institutions were first founded at Cremona in Lombardy, in 1829, by the Abate Ferranti Aporti, who had already distinguished himself by his successful efforts for the education of the deaf and dumb. They were not introduced at Vienna until 1831. In January, 1832, an aulic decree was issued, authorizing their establishment throughout the empire. In 1838 their number in Austria, exclusive of Hungary, had reached to sixty-two, in which seven thousand nine hundred and thirty-five children were received and maintained at an expense of 50,793 florins.*

Children are received into these establishments up to the age of five years. They are, in truth, an asylum for the children of those who depend upon out-door labor for their daily subsistence—offering a place of safe keeping for the child from the danger of accidents and vicious idleness, to which it would otherwise be exposed, and preparing it for a later period of education, by inculcating habits of attention, obedience and cleanliness. At so tender an age it would be injurious to occupy too seriously the attention of children; and the duty of the master is to develope their physical faculties by certain regular exercises, to occupy their attention with some trifling occupation proportioned to their intelligence, and, above

* The florin is worth about fifty cents.

all, to teach them daily to recite their prayers with attention and devotion.

As these schools are based upon the principles of the model school at Cremona, a better idea can not be given of their great utility, and the mode in which they are conducted, than by quoting the language of their founder, the Abate Aporti, in a paper written by him, and addressed to the royal academy of Florence. He first points out the evils arising from the want of education in infancy.

"1st. In the moral habits, obstinacy and caprice often manifest themselves, originating in the over-indulgence of their parents; the spirit of revenge taught them by the practice of satisfying the child for any pain which he endures, by guiding his hand to strike the real or supposed author of the injury; shyness and awkwardness, caused by living only with their families; no habit of order, no practice of moral or religious duties.

"2d. As to their intellectual culture: all teaching is confined to that of some uncouth, and, sometimes, indecent provincialisms; to telling them stories of witches, fairies, and apparitions, of ghosts and goblins, fit only to fill the mind with vain terrors; no development afforded to the intellectual faculties; no direction adapted to form their young judgment, so that, in short, the whole system of education given to their virgin minds seems rather adapted to corrupt them in their first exertion, and in their earliest development.

"3d. In reference to their physical faculties: innumerable mischiefs arise, whether from the practice of condemning children to sit for many hours a day without stirring, in baby-chairs, or from allowing them to indulge, without check, their naturally immoderate spirits. Excessive restraint causes weakness of body, and every deformity which alters its proportions, and which often renders them wretched and useless through the remainder of their days. From the contrary extreme serious accidents often occur, which leave behind them permanent injuries, or lameness and mutilations, which render them a burden to society. From these causes result injury to their bodily health and strength, a moral corruption not easily remedied, and false ideas of things, and habits of forming erroneous judgments are implanted in the tender minds of the children. These last two evils are the more worthy of attention, inasmuch as daily experience proves how indelibly are the early impressions and first ideas which we receive in early infancy. It is a false opinion that at an early age children are incapable of learning any thing reasonable. Children are apt to learn as soon as they can speak, and it is a sad waste of the most precious time of life to allow them to occupy their first years in trifles. Having established the possibility of instruction and education, we select only those subjects adapted to the nature of infants, and *such as are suggested by the exercises which they practise when left to themselves, without the direction of a guide or master.* For instance, we observe that children (even of a tender age), at the sight of a new object, immediately ask its name. Now, why may we not profitably excite their curiosity, either by offering to their consideration objects necessary or useful to be known, or by asking them the names which they do not yet know of objects already familiar to them. In this way is obtained the advantage of teaching them the pure Italian (the patois of all Lombardy is detestable), and this, not by dry grammatical rules, but by actual examples (per via di fatto), the most efficient method at that age. 2d. They are particularly fond of hearing stories and histories, and thus they listen with eager attention to the nurses or their parents, when they relate the absurd fables common amongst the people. Let us avail ourselves of this natural curiosity, and we may advantageously substitute for these foolish and tasteless stories some solid information, as for instance, a sketch of sacred history, which may besides serve as an introduction to the doctrines of Christianity.

"The children are our best guides as to the fittest method of communicating this sort of information to their young minds. If we show them a picture representing either a figure or an action, they eagerly examine it, and immediately begin to ask,—who is this?—who is that?—what is he about?—what is that? &c. Selecting, then, the best pictures representing scenes of sacred history, and showing them to the children, explaining the subject and persons represented, they will acquire with pleasure, and insensibly from their earliest years, much important religious knowledge.

"Again, it is a well known fact that chil-

dren are fond of singing, and this exercise, when well directed, serves to give a proper tone to the voice, and to communicate to the ear a sense of proper intonation and harmony. It is, besides, of great use (and of this the schools afford repeated examples) in preventing every defect in the organ of speech, which, if neglected during the first years of childhood, may cause at a more advanced age the habit of stuttering, a most serious defect, which often becomes ridiculous and humiliating to persons of distinguished intellect. Lastly, children like to write, read, and count objects.

"In conformity with the above observations the following plan of education is constructed. As to the education and instruction of the intellect, it is proposed to effect this by the knowledge of familiar objects, and of their names disposed systematically and distributed into classes; so that, while children learn them, they may be directed to distinguish their likeness, or unlikeness, the whole and its various parts, the gender and species. In this part of instruction are comprised the names of the parts of the human body, our clothes, and of the most common natural objects, divided into animals, vegetables, and earth; of food, of buildings and their parts, &c.

"The method employed for the communication of this and all other knowledge, is the demonstrative, that is, by the actual exhibition of the objects themselves, or of faithful representations of them. To this department of education belongs also the study of the alphabet, of reading, writing, and the first rules of arithmetic, as well as of religion, regarded as a principal object, and treated historically, as is most adapted to this tender age, when we are almost incapable of abstraction.

"To moral education and instruction belong the daily prayers in Italian for morning, noon, and evening, and for returning thanks, containing short, but fervent liftings up of the mind to God, taken from the Scriptures and from the Catholic Liturgy, and which are always accompanied with the Lord's prayer, the salutation of the angels, &c. Add to these the explanations of the pictures of sacred history, from which we do not fail to deduce moral principles for the regulation of the conduct. The very discipline of the school, too, is all a moral education, since it is indispensable to exact obedience and subordination from all, by which they are habituated to order. Whenever, too, slight differences arise between the children, they are taken advantage of to establish principles of conduct and of mutual kindness, which are not slow to strike root in their tender minds, nor easily lose their influence in after life.

"Their moral education is also promoted by the Psalms, which they learn as they sing them. It is true that they may not comprehend all contained in these hymns, but the time will come when they will understand their meaning; then, instead of the indecencies and nonsense contained in the songs of the people, they will find themselves instructed and strengthened with sentiments of a divine morality.

"We now come to the physical education. The organs of the voice and of hearing are educated by the exercise of singing, and by the inspection of prints (in the choice of which the best and most regular should be selected) the sight is educated to appreciate what is beautiful and well proportioned. The games and gymnastic exercises, adapted to their age and strength, contribute greatly to give them force and agility. As a part of physical education, we must, besides, consider the regular life which they lead at the school, their frequent recreations, even the studies being conducted in manner of a diversion, their eating at fixed hours, and of wholesome food, the marching round the school room, and the walking to and from the school."

Each asylum is under the care of a master (lehrer) and a nurse (warterinn). These are, generally, husband and wife, and selected with a special view to the peculiar duties of the station. A necessary qualification is the attendance at the course of lectures, on the physical education of children, given at the normal school.

In its care for uniformity and consistency, the government has caused the publication of a manual of instruction for the use of the masters of these schools. It is looked upon as a model among elementary works on education, both for style and matter. It commences thus: "Masters and guardians of asylums, remember that parents confide to you their greatest and most precious treasure. Respect these little ones, children of poverty though they be, and clothed in rags; they are all, like

ourselves, children of our Father who is in heaven; they are all created after the image of God, and Providence may, perchance, have special destination for some of these little ones."

These institutions are not supported by the government especially, but are aided by a voluntary association under the immediate patronage of the imperial family. This association is supported by subscriptions and donations, and is authorized to receive legacies. One of its statutes forbids the giving of balls or public representations in its aid.

MEASURES TAKEN TO EXACT ATTENDANCE AT THE ELEMENTARY SCHOOLS.—The elementary instruction given in the Austrian schools is obligatory. At the age of five years all children, of both sexes, must be sent, and continue to attend them until they have completed their twelfth year. Parents are obliged to send their children, and every precaution is taken to see that the law is enforced.

In each parish a list is kept of all the children in it, which is compared with the registry of births. It is forbidden to receive into service any laborer or shepherd who does not present a certificate from the curate of the parish in which he went to school, certifying the fact, and stating further, that he has received catechetical instruction, and passed the prescribed examination.

This is not done by fines or strict compulsion, as in Prussia; but the inconveniences and disadvantages of non-attendance are so serious as to leave no choice.

The parish clergy are forbidden to solemnize marriages, where the parties can not produce a certificate of education. Whoever adopts an orphan, or takes into service a child under the age of thirteen, is bound to send it to school, and in particular to the Sunday schools. Indigent persons, who receive assistance from public charities, are deprived of it so long as they retain their children from school. Those who are too poor to pay the almost nominal charge for tuition in these schools, are exempt from it, and their children supplied with books gratis.

By an imperial rescript, published in 1839, it is forbidden to receive into manufactories children under the age of twelve, except in cases of absolute necessity, and then only when they have completed their ninth year. A sufficient number of hours of repose and recreation must be given them, and they must not be employed on Sundays and holidays. The proprietors of factories are held responsible to give them religious instruction, to have them taught reading, writing, and arithmetic, or to procure their admission to the Sunday schools.

They are also bound to provide them in food, clothing and washing, and in the dormitories, which must be divided according to sex, each child must have its separate bed.*

The faithful execution of these provisions is enforced by the public authorities. The Austrian government has thus effected all that philanthropy has so long and in vain endeavored to bring about in France, and, more particularly, in England, to prevent the moral and physical degradation of children employed in factories. By this plan, the bodily and mental welfare of these indigent little ones, is fully cared for; while on the other hand, neither the manufacturing interests, nor the poor parents, are deprived of the advantages of their labor.

* Das Fabrikenwesen von M. Wildner.

TO BE CONTINUED.

DE RANCÉ, THE REFORMER OF LA TRAPPE.

(From the Dublin Review, on Chateaubriand's Life of De Rance.)

ARMAND Jean Bouthillier de Rancé was the second son of Denis le Bouthillier de Rancé, private secretary of Mary of Medici. He was born in 1626, in Paris, where his parents were then residing. The family from which he was descended held high rank among the nobility of France. He was called Armand Jean after his godfather, the Cardinal Richelieu. His elder brother, Denis Francis, besides being a canon of Notre Dame, held also, "in commendam," the abbey of La Trappe, and possessed its revenues from his childhood. He died young; and as the custom of the times made such property a kind of heirloom, the abbey descended to the next of kin, his brother Armand. A child with such expectations deserved and obtained the best education which the schools of Paris could afford. He had one tutor to teach him Greek, another to teach him Latin, and a third to teach him virtue. The latter, we are sorry to say, does not seem to have been as successful or as diligent as the others. The young Armand had scarcely put off the dress of childhood, when he was able to translate the poets of Greece and Rome. We are told that a benefice of some value was then vacant; the name of the godson of Richelieu was, of course, put on the list for promotion. A violation of propriety so outrageous was made the subject of remark; the clergy remonstrated, and the people were scandalized. Caussin, a Jesuit, the king's confessor, sent for the boy. He had a copy of Homer on the table when he came, and requested him to translate a passage, which he placed before him. The youth did it so much to his satisfaction, that he supposed at first that he read it out of the Latin translation at the bottom of the page. This he covered with his hand; but finding that he translated as fluently as before, he exclaimed, "Habes lynceos oculos," embraced him with affection, and made no further opposition to his preferment. He was only twelve years of age when he published an edition of Anacreon, which he dedicated to the Cardinal Richelieu. A boy of such promise and such patronage was on the high road to preferment. He was already abbot of La Trappe and canon of Notre Dame, the benefices which had been held by his elder brother. He was in due time made prior of the abbeys of Chambor, of Notre Dame de Val, of St. Symphorian near Beauvais, of St. Clémentin near Poitou, archdeacon of Angers, and a canon of Tours. What a shower of honors for the editor of Anacreon! If the bard of Teios were to return to earth again, how amazed he would be at the rewards that awaited a commentator upon his labors. De Rancé made his studies in the usual course, and took out the degree of doctor at the Sorbonne with much distinction. Among his classfellows was one whose name is not without honor in the annals of his country—Bossuet. We suspect that when they were boys together, the future looked and promised more favorably for the godson of Richelieu and the editor of Anacreon, than it did for the eagle of Meaux. He received the order of priesthood in 1651, and said his first mass at the Chartreuse. Soon after, he commenced his career as a preacher, for which duty he possessed many qualifications, and in which he would have acquired celebrity, if the seductions of Parisian society had not diverted his thoughts from his professional avocations.

The fashionable society of the capital, to which his rank gave him easy access, was split up, at this period, into several coteries, each of which was under some distinguished leader of the ton, and held its meetings in one of the elegant mansions which, after the disturbances of the Fronde, were erected by Italian architects, on the plan of the princely mansions of their own country. There can be no question as to the luxurious taste and costly

elegance which shed their charms over these social circles. They were formed on the model, and in many respects had adopted the phraseology, of classic times. The locality of each "réunion" was honored with an appellation borrowed from the shores of the Egean; and none but the initiated could find out the precise latitude and longitude of "Corinth," and "Delos," and the "little Athens." We know not whether there was among them a "little Cyprus;" but if the private memoirs of the times tell truth, the name would not be altogether misapplied to many a mansion upon the banks of the Seine. Tomfooleries which now would be tolerated but in the nursery; shepherds and shepherdesses wandering about, in would-be Arcadian simplicity, through shady bowers long after night set in; ditties, sung by love-sick swains, which, without the elegance, had all the voluptuousness of Tibullus, were the prevailing fashion of the age. It must be admitted that such society was but an indifferent school for the young ecclesiastic. When he should have been poring over the pages of Aquinas, the fashionable abbé was, perhaps, discussing the rival pretensions of a Longuevil and a Rambouillet, and devoting to the Duchess of Montbazon those hours that would have been more profitably given to Augustine or the master of the sentences. The life of De Rancé, at this period, is one on which we would not wish to dwell. The abyss into which he sunk in a very few years, is one from which he could have been rescued only by an angel's hand. We think that our author has evoked rather unnecessarily the spectral images of voluptuousness with which several pages of his work are filled. Such details are repulsive enough in the memoirs of living men; but they are beyond description loathsome when the actors have long since gone to their dread account, and the skeleton and the charnel-house are visible in the back-ground of the picture. If the nobles of France have done deeds unworthy of a Christian people and a Christian country, they have been severely tried, and let us hope that the dark stains upon their scutcheon have been washed away in the bloody stream of the Place de Grève. God may have armed the hand of Robespierre to avenge the excesses of the Regent Orleans.

De Rancé had a beautiful country residence at Veretz. Thither he frequently repaired, when tired of the gaieties of Parisian life, or when he wished to indulge in the pleasures of the chase, of which he was excessively fond. The house at Veretz was remarkable for the magnificence of its decoration, and the extent and splendor of the accommodation it afforded. Every thing that wealth and taste could do—and what is there that they can not do—was done. The gardens and surrounding lawn were laid out with exquisite taste, and every feature of the landscape was made to harmonize with the splendor which pervaded the whole establishment. A succession of fêtes attracted from all quarters the gentry of the neighborhood—and there were no entertainments like those of the Abbé de Rancé. When even these pleasures had palled upon the taste of their author, he determined on varying the monotony of existence, by sallying forth, like some knight-errant of the olden time, in quest of adventure. It was an age of superstition, too, with all its fancied refinement, and there were many who, like Catharine of Medici, tried to read their fate in the movements of the heavenly bodies. The tower which she had built for the purpose is still, we believe, shown to the stranger in Paris. De Rancé was led by the prevailing opinions of the day; but we should hope that there was some lingering sense of his Christian, if not of his clerical, profession, and some promptings of his better nature, to save him from the folly of yielding seriously to so monstrous a delusion. One day at Veretz he ran great risk of losing his life. He heard in a distant part of his lawn the noise of some persons who were trespassing upon his preserves of game: he rushed out upon them, unarmed as he was, accompanied only by a single servant, and after a short struggle disarmed their leader. But he little knew the danger to which he exposed himself. This leader was a gentleman well known in the sporting world of that day. He was notorious for the many duels in which he had been successfully engaged—and the shedding of human blood was a thing of very little moment in his eyes. The law could not reach, and the public opinion honored, instead of stigmatizing, the murderer who could show the emblems of nobility upon his scutcheon. From such an adversary, and in the excitement of the chase, he could scarcely hope for quarter or for mercy. And after the event had taken place, the trespasser was wont to say, that Providence

had something yet in store for De Rancé, for though he had him in his power, and feared neither God nor man, yet there was something he could not tell which prevented him from killing him upon the spot, as he intended more than once to do.

The darkest page in the history of De Rancé is that which describes his connection with the Duchess of Montbazon. The duke, her husband, had been an old friend of his father, and the friendship was extended to the son. He was near eighty years of age when he married Mary of Bretagne, daughter of the Count de Vertus. She was then only in her sixteenth year, and as happens in almost all such unequal connections, sacrificed her happiness at the shrine of her vanity and ambition. In this instance the sacrifice included, it is said, her virtue also. The husband died after a few years, leaving her a widow while the sheen of girlhood yet lingered upon her cheek. The intimacy of De Rancé with the family continued after the duke's death. He took a great interest in the management of her business. He was a constant visiter at her house; he was always present at her parties; and had a right of admittance to her presence when many others were excluded. The widow was young and handsome, and the abbé was gay and fashionable. Is it surprising that the world, which is never sparing of its censure, or charitable in its constructions, should have said more in reference to them both than it had a right to do?

Our readers may wish to know something of his outward garb at this period of his life. The following sketch is by an eye-witness:—

"He wore a tight coat of beautiful violet-color cloth. His hair hung in long curls down his back and shoulders. He wore two emeralds at the joining of his ruffles, and a large and rich diamond ring upon his finger. When indulging the pleasures of the chase in the country, he usually laid aside every mark of his profession; wore a sword, and had two pistols in his holsters. His dress was fawn-colored, and he used to wear a black cravat embroidered with gold. In the more serious society which he was sometimes forced to meet, he thought himself very clerical indeed, when he put on a black velvet coat with buttons of gold."

As for the great and important function of his ministry, the writer says a great deal in a few words—"Pour la messe il la disait peu."

The worldly and unprofessional habits of the abbé do not seem to have in any material degree impeded his promotion. He was offered the bishopric of Laon in Brittany, but, deeming the revenue too small, or the distance too great from court, he declined its acceptance. His uncle, the archbishop of Tours, who largely shared in the ambitious views of the family, wished him to be appointed coadjutor and provisional successor to himself, but could not prevail on Mazarin to comply with his wishes. Disappointed in this hope, he resolved on giving his nephew an opportunity of displaying those brilliant talents which he unquestionably possessed, and had him nominated one of the deputies of the clergy of Tours at the general assembly of the French church which was then about to be held. He attended only one of the two years which the meeting lasted, but during his attendance he attracted much attention by the seasonable aid which, in the course of a stormy debate, he afforded to Harlay, who was subsequently archbishop of Paris. He was also commissioned, in connection with the bishops of Vence and Montpellier, to superintend a Greek edition of Eusebius, for which his previous study and well-known proficiency in that language had qualified him; and he reached the culminating point of his clerical promotion, when, on the resignation of his uncle the archbishop in his favor, he was appointed almoner to Gaston duke of Orleans. If Providence had not some other object in view for De Rancé, the inevitable consequence of this appointment would have been his speedy promotion to some episcopal or archiepiscopal dignity.

We have hitherto contemplated only the young and gifted cleric, climbing the rugged steep of ambition, and striving for those honors, which his great connections promised to secure for him. We have seen him the victim of pride, ambition, perhaps of other and less worthy influences. A great mind, and a noble, generous heart, were perverted from their high purpose, as many such have been perverted before; and we turn with pleasure to the consideration of those events by which they were brought back to God. Why should not we rejoice at such a salutary change in one who is of our own flesh and blood, when even seraphs are filled with joy, on seeing from their starry thrones some poor erring child of

Adam returning from the evil of his ways? The precise circumstances of De Rancé's conversion are not correctly known. Some of his biographers, perhaps the most trustworthy, ascribe it to the natural working of his own mind, directed and sanctified by a special grace, without which it could do nothing; but occasioned, it is said, by his providential escape from those dangers to which he had been sometimes exposed. One of these we have just now alluded to; another occurred while he was one day on a shooting excursion. The conversation between him and his only companion was of that irreligious nature then fashionable in many circles in the capital; and the abbé, so far from opposing the principles in vogue, was expressing his concurrence in them; and some even go so far as to say that with him the subject originated, when a shot was heard from a neighboring copse, and De Rancé was struck in the side by the ball of some rival sportsman. On examination it was found flattened against the steel buckle of his shooting-bag. So slight was the thing that preserved him from a sudden and unprovided death. What would have become of him, had he thus unexpectedly been called before the judgment-seat of God? In this reflection, so natural in the circumstances, we may discover, it is said, the germ of his reformation, and the immediate occasion of his repentance. But this is too homely a way to account for a great man's conversion; and accordingly, we find that romance has come in to lend her aid, and by filling up the details, has contributed to give a beauty and interest to the narrative. And though we have called it by the name of romance, we know not but we may be bearing false witness, or uttering a malicious insinuation against the facts of history; for it has often happened that history has outstripped romance in the wildness of its narrations. It is said that after the circumstance just related, he was returning to the residence of the duchess of Montbazon, whom he had not seen for some days, having been absent in the country on the shooting excursion during which it occurred. It was late in the evening, and he was sad and thoughtful. When he came to the door he found it closed, and apparently deserted by all its inmates. Surprised and alarmed, he went round to a postern, through which he had often before got admittance, and tied his horse to a post. The servants, knowing his attachment to their mistress, were unwilling to tell him what had taken place, and he ascended a small private stair that led to the apartments of the lady. On the top was a small chamber,—half library, half dressing room,—where she was wont to see her most friendly visiters, and where De Rancé now wished to give her an agreeable surprise. He tapped softly at the door, and hearing no sound, he opened it slowly and went in. She was there indeed, but—it was in her coffin. She had been carried away by the small-pox after a short illness, and the horror of the dreadful contagion was such, that neither friend nor attendant would keep her company. The undertaker was the only one who ventured to touch her remains, and perform towards her the last duties of respect. Yet, even so hastily and carelessly was his task discharged, that on finding the coffin too short, he had recourse to the barbarous expedient of cutting off the head, to find room for the remainder of the body in the coffin. The head was placed in a dish,—clotted blood upon it,—the teeth were firmly set, and the lips drawn back, as if she had expired in great agony,—her features, once beautiful, were now disfigured by the ravages of the horrible disease,—the face was turned towards the door of the apartment, and was the first thing that presented itself to De Rancé as he entered. There on that clotted dish, and on her neglected mutilated bier, lay the lifeless Mary of Bretagne. Where was her loveliness now? where the group of admiring worshippers? where the votaries of fashion? What did it avail her to have been loved and esteemed? or the gaieties and amusements of life, what now did they profit her? De Rancé hurried away to his green fields and sunny lawns at Veretz. He wished to bury himself in the shade of his forest trees, and recover his peace of mind, in silence and alone. He took long walks in the woods and fields about him, to try to get rid of the weight that was pressing upon his heart. He wandered about in his gardens amid sweet-smelling flowers, and shrubs fragrant with the odors of far off lands, hoping that his mind would be diverted thereby from the horrible thought that was pressing upon his brain, and goading him well nigh to madness. He wandered by running streams on the surrounding hills, and watched their

crystal waters as they ran in murmuring whispers along their pebbly bed, and wished to forget the world and the world's cares; but there was a harrowing remembrance that followed him even there. He reclined upon the green sward, or sat in some shady arbor of his own princely domain, or gazed upon the many forms of sculptured beauty, which for years had been collected within its walls, and asked himself why he should not be happy and at ease? But a spirit was evoked which would not suffer him to be at rest, and whithersoever he turned, or to what dissipation soever he applied himself,—whether in his hours of forced occupation, or sullen loneliness in the silence of his chamber, or the world's noise, in the midnight darkness, or the glare of noon,—that countenance so sad, so horrible, cast its reproachful look upon him, and, calling up many a remembrance of other days, seemed to accuse him as the author of its ruin. He had recourse to the wizard's skill and dark pretensions, to penetrate the secrets of the tomb; but the summoned spirits refused to answer. He spread before him the book of the heavens, and attempted to read in its mystic page the doom of the departed; but he found there no intelligible sound; all was void and empty, and there was darkness upon the face of the abyss. In the rush of confused and distracting thought that pressed upon his mind, he would at times turn back upon the lessons of his early years, and found some clue to hope and certainty in the promises of religion. It is said, that once he left his bed, after a sleepless night, and went out to cool his fevered brow in the fresh morning air. After a short walk, he was returning by the avenue which approached the front of the house, when he fancied he saw the basement story in flames. A ruddy glow lit up the entire front of the building, as if a considerable portion was already consumed. Alarmed and surprised, he rushed towards the house. The blaze, by some strange influence, seemed to sink and die away as he approached, and, at a short distance, assumed the appearance of a pool of fire, on which a female form lay floating, half enveloped in the liquid flame. It needed but one glance to tell him who that female was. Could this have been the creation of his own disturbed imagination, excited to a high degree of tension by the thoughts of the precedings days? or could it really have been a salutary warning given him, as to many holy men of other times, by God, for his own wise purposes? That De Rancé himself was firmly convinced of its reality, we have his own express and written declaration. Whatever its nature may have been, it exercised a salutary influence upon his mind. Terrified at the judgments of God, his soul was at length humbled before him, and he resolved to return to him by a sincere repentance, knowing that a contrite and humble heart God will never despise. He had often preached that truth to others, but he never felt it himself till then; and it became in his breast an active element in his existence, which never lost its power or its activity during the remaining portion of his life.

TO BE CONTINUED.

THE CATHEDRAL BELL.

Heard at a distance on Sunday evening, while meditating on a tomb, alone, in a Catholic burial ground.

How sweetly sounds that evening bell! how soothing is its toll!
It comes like mellow music on the meditating soul;
It speaks, as with a tongue from heaven, to every heart of care,
And, like an angel whispering, it calls the soul to prayer.

It seems to speak of Him who loved the world, and deigned to give
His blessed Son to die that man—ungrateful man—might live;
That glorious Son who to mankind his Gospel page unfurled,
And hung redemption's rainbow round a dark and dying world.

O thou, most holy, only church! at whose all sacred shrine
The God of heaven, in truth, pronounced devoted and divine,
What millions in all ages since have at thy altar knelt,
And all the luxuries of faith, of hope, and love have felt!

The infidel in vain may strike; in vain the fool may mock;
In vain all opposition, too: 'tis built upon a rock;
"The gates of hell shall not prevail" against its holy name;
When ages, yet unborn, have passed, that church will stand the same.

From age to age, alas! the church has been severely used,
By persecution butchered, and by bigotry abused:
But still she sends out from the ark of peace the gentle dove,
And holds out to the world around the olive leaf of love.

Ah! would that all mankind were thus inclined to live in peace!
The heart would be a heaven on earth, the storms of strife would cease;
The dagger would no longer drink the guiltless victim's gore,
And every man would go in peace, ay, go and sin no more.

O happy day! it were, indeed; the angels high in heaven
Would tune their harps of gold, and sing the truce of mercy given;
But man, because he *will not* join the holy church of God,
Gives vent to vengeance, and uplifts fell persecution's rod.

Her doors are open unto all; the tree of life is there,
And every one may of the fruit in rich abundance share;
Come, one and all, a mother she will ever truly prove;
Her ways are ways of pleasantness, her paths are peace and love.

Sweet bell, thy tongue in mournful tones speaks to my silent heart,
And bids me to prepare, for soon I must from earth depart;
And lie down in the grave alone, like him who slumbers here,
And who, like me, could once in life thy mellow music hear.

I love to muse, at evening hour, when thou art sounding far,
And, while I listen, gaze upon yon bright and blessed star;
And think of all the happy host that dwell, ye dead, with you,
Beyond the starry skies above—sweet evening bell, adieu! M. B.

INTELLIGENCE.

FOREIGN.

(From our European Correspondent.)

PROPAGANDA, ROME, *Nov.* 27, 1844.

MY DEAR B——,

The Ave Maria.—That is the beautiful name that the Romans always give to this hour, the close of the day, half an hour after sunset, when the clock strikes 24, and the bell rings for the angelus. All the other hours are called by their numbers, but this I have never heard called other than the Ave Maria. It is the last of the three times in the day that all are called on to think of the great mystery of our redemption—and it is becoming that after it rings, ecclesiastics who live in community should not be seen in the streets. We have just returned from our Thursday evening's recreation. Our laughing and romping might have been heard by the strangers promenading the public walk; and if any of them had the curiosity to come and peep at us, I am sure they thought we were children of ten or twelve years. But I am gradually filling up, without the main subject I wanted to speak of—our excursion to the classic and romantic neighborhood of Tivoli. I could never satisfy myself with the descriptions I read of it; because they never explained the topography. If you perhaps have been similarly dissatisfied, you will not be displeased with my giving it to you briefly and dryly, and if I have not room to talk particularly of the beauties, you can find them well described in books; among others, I think in Father Geramb's Pilgrimage. The river Anio, rising almost in the heart of the Appenines, flows along through a very pretty little winding valley, the bottom of which is so elevated, that the river makes its principal fall, by a cascade, just as it comes in view of the Campagna. From the level of the river above the fall, down to the Campagna, is I suppose not less than three hundred feet: the cascade was about one hundred and fifty feet. But just at the cascade the river made a very sharp turn back, and after a course of about two hundred yards, made another in the opposite direction so as to form a *Z*, with the two parallel lines about five hundred feet distant, and with a difference of about one hundred and eighty feet in their level. The town of Tivoli, like almost all the towns about here, is situated high up on the side of the hill, and looking out towards the Campagna. Its upper edge just extends a little over the river, above the first bend:—the river, you know, is but a small stream, perhaps as large as our Monocacy. The bed of the river is all limestone rock, and rather narrow, so that when the thawing of the snows in the Appenines, or heavy rains swelled it beyond its banks, the whole city was liable to inundation;—and the damage to property and life was frequent and great. Many improvements were made, to lessen the danger, but at length a terrible catastrophe in 1826, determined Pope Leo XII to devise some means of removing the danger entirely. It was, however, under our present illustrious holy father, that the bold design was undertaken and accomplished, of cutting a tunnel through the rock, above the first bend, so as to join the two parallel lines by a perpendicular, and thus avoid the zigzag and the old fall, cutting off the water above the town, and letting it discharge itself at once into the valley below. It is a stupendous work, worthy of the name of the old Romans, and of the pontificate of a Gregory. There are two tunnels, side by side, each sixteen feet wide, twenty feet high to the top of the arch, which is pointed, and five hundred feet long; every inch of it through solid rock—and the whole work was completed in eighteen months. With the usual attention of Italians to visiters (for which they are too often repaid by grumbling, ridicule and falsehood), there are steps, bridges, balustrades, &c., which enable one to go to almost every point where curiosity can tempt him; and even a ledge left for a path, *inside* of each of the tunnels, on which we could walk in security the whole length and see every part of the work; and this without even toll:—perhaps some one gave five cents to the little girl that sat at the gate.

You may have gathered, if I have spoken clearly, that from the mouth of this grand emissary there is a great and sudden fall, and this is now the principal cascade. Its height is about seventy feet; in its first leap the water falls between two rocks whose edges jut out perpendicularly: driven so forcibly into this wedge-like trough, it boils out again most furiously, and rolls foaming and roaming down the rest of its broken course. We viewed it first from directly over its edge, and afterwards, by a long circuit, we got a fuller view of it from in front. It is really a beautiful fall, and from this second point it was more pleasing, from the contrast of the raging, bellowing waters there among the rocks, with the quiet, smooth stream directly after, that

flows along at the bottom of the deep valley, with green vineyards along its narrow banks, and the town standing in security two hundred feet above. But not all the water goes through this emissary. A part still runs through the old bed, for the use of the town, and a part runs by aqueducts under the town to supply the grand iron foundry, and the numerous smaller work-shops, which make Tivoli the Pittsburg of the Papal States, except that here all the motion is by water instead of steam. This part then discharges itself into the same valley, about half a mile further down, and in its fall makes what are called the little cascades, *cascatelle*, esteemed by many as more beautiful than any thing else at Tivoli, or even in Italy. The water issuing from the different manufactories, just on the brink of the steep hill, appears at fifteen or twenty different points, already beaten into a foam by its action on the machinery, and goes leaping and rolling down, sometimes four or five little streams united in one large fall—again divided, here bouncing over a little rock, and there shooting swiftly down an inclination, forming the thousand wild vagaries that you may imagine in their course of one hundred and eighty feet, and all this down a bank just inclined enough to be covered with verdure, which the water keeps fresh and bright, as if it knew its own snowy whiteness was made more beautiful by contrast with the rich green that borders it. Add the picturesque appearance of the workshops themselves, not great monster manufactories, but little independent shops, poor and industrious, with the sound of their numerous tilt-hammers which told of cheerful business. But for my own part I think the grand wonders of Tivoli, are those seen in that little portion of the river's course that lies between the two bends. Three or four different times the place of the fall has changed, as the water wore away the rocks, and in two different places, it has worked a passage under the rock, so as to disappear entirely, and burst out again farther down the valley. There is now just water enough running through this course to give a person an idea of what it must have been when the whole river was thundering through these winding and narrow places. We went down to the grotto of the Sirens, just below the first bend. A little winding path, guarded all the way by a hedge, led us down this steep hill side. Full twenty minutes we took to get to the bottom. At length we found ourselves down at the edge of the stream. Looking up we could see the sky no where but almost straight over our heads. We were closed in on two sides by a steep bank, the top of which we could not see for the bushes that hung over us: on the other two, by a naked and almost perpendicular rock, about one hundred and sixty feet high, and, on a jutting point of the brink, there was the beautiful little temple of Vesta, peering down over the terrible precipice, like a playful little child thoughtless of its danger. I never, not even at Harper's Ferry nor on the Hudson, felt so impressed with the grandeur of nature, as down at the bottom of that tremendous abyss. When I had recovered a little from my bewilderment, my companion pointed to some large broken rocks; they were the fragments of the grotto of Neptune, once the greatest wonder here: but the roof has fallen in, and now we see only the hole through which the water issues from its first subterranean passage under that great mass of rock. We turned round then to the grotto of the Sirens which was close at our side. This is the cave through which the water loses itself the second time in the earth, to emerge just to meet the grand body that falls over from the emissary. It has received its name, on account of the great danger run by those whose curiosity enticed them too far on its slippery rocks. The mouth is low and wide: the water enters and rolls over two or three small rocks—then makes a plunge and goes foaming and thundering over its steep and rough course down—down. We could see the white froth for about twenty yards—beyond, all was a dark abyss. A good balustrade which removes both temptation and danger enabled us to enter the mouth, and lean over the torrent. The roof above looked scarcely less frightful than the waters below; for huge unseemly blocks of stone were hanging as if ready to fall at the first concussion: I wonder how they have held so long with such a stunning noise below them. There were some very pretty green sprigs hanging down from the moist roof: I plucked one as a memorial, and admiring its tenderness and delicacy, and looking again at the grandness of all around, I thought of the justice and love of him who made all things so as to be "neither greater in the greatest, nor less in the least of his works."

The tale about the shutting up of a meeting-house here, may have had its origin in a joke practised on some Methodists or other Protestants, who were holding a meeting in a boarding-house to the great annoyance of their fellow-boarders. Some young fellows got into the room overhead, and there made a tremendous racket by jumping and stamping. A servant was sent up to beg them not to disturb the worship; and they replied that they were only performing their own worship; for, having the Bible to interpret for themselves, they had become members of the pious sect of jumpers. Or it may have originated in the failure of an attempt to evade the laws of the city by procuring a large house for the parson that he might invite his friends to meet him *at home* on Sunday morning. It was stopped, or at least has been suspended; I do not know whether by a formal prohibition or by an intimation, that frequently a large assembly of

strangers around any one man are suspicious in their nature, and might be interrupted rudely. It was a mean attempt to extend by evasion a privilege which was given them gratuitously, and which made them full of gratitude and praise for about two days: namely, the granting them a public meeting in a house only a few yards outside of the gate, a place of their own choosing, and convenient to the large and fashionable hotels. These are the only facts that I can hear of that could give a shadow of foundation to the report. It is possible that some prayer meetings in private houses and hotels may have been stopped by authority, because too noisy or too large in public, so as to amount to a violation of the law; but I do not think so. At all events there are two essential and absolute falsehoods, namely, that there has been any Protestant meeting house publicly known in Rome (unless the chapels of ambassadors) for the last fifteen years, and that there has been any interference on account of the conversion of Romans. Why, it is commonly said that one reason why the actual meeting house was selected outside of the walls was from fear that if in the city the people would pull it down in spite of the authorities. Moreover, whatever favors or indulgence may have been shown to those strangers whose conscience tells them to worship God in a way different from ours, it is certain they were never indulged nor even tolerated in trying to induce Catholics to join them in an act which the authorities believe with divine faith to be a *sin*, and which, therefore, they are bound in conscience to prevent. Freedom to worship God is very different from freedom to disturb the established and *unanimous* faith of the people and the government, the precious legacy of eighteen centuries. Moreover, there is *meanness* in the spreading of these reports; for it is well known that to give them the indulgences they already have the holy father has risked a good deal of his popularity and the affection of his people, and has met a good deal of opposition among his admirers, who have foreseen these attempts to steal what can not be given.

China.—A Canton letter of November 1st, published in the Commercial Advertiser, says that the French have secured some advantages in their treaty with China which were not stipulated by either the English or Americans. One of them is (according to the current report in Canton at the date of the letter), that Roman Catholic missionaries assuming the Chinese dress, are to be allowed access to any part of the empire; and the people of China are permitted to embrace the Christian religion whenever they may choose.—*Nat. Intel.*

Austria.—The Austrian Government has taken the Christians of the holy land under its especial protection, and authorized an annual collection in behalf of the church of the holy sepulchre. It is hoped that the annoyances to which the Christians of the Latin rite have been so long subjected will now be heard of no more.—*C. Telegraph.*

Spain.—Spain, so long a victim of British Protestant intrigue and French infidel philosophy, has never entirely forfeited her Catholic faith. The recent debates in the Cortes, on the indemnity to the church, for the late spoliations, have demonstrated that she is still "*energetically faithful to her Catholic instincts.*" The deputies, of various political complexions have, almost without a single dissenting voice, voted for the COMPLETE INDEPENDENCE OF THE CHURCH AND ITS MINISTERS, FRANKLY ESTABLISHED AND STRONGLY GUARANTIED.

France.—*Anglican and French Episcopacy.*—Setting aside the more formal part of the question so well known under the denomination of *surplice question*, let us at once strike at the real object of this quarrel. From the very beginning up to this day matters of faith have been placed under the eyes of the bishops of England. From the very beginning up to the present hour hardly a single day has elapsed without some serious attack being made upon the church, or some terrible objection being made to the dogmas of the Establishment. If ever unity, if ever strength, if ever devotedness were necessary, surely the day for such qualifications is now at hand. And yet we view with astonishment the episcopacy constantly waiving the questions on which they are called to decide:—one right reverend proposes to wait for better times; another discards the body of the thirty-nine articles; a third maintains them all *in globo;* a fourth vainly endeavors to enforce his authority over his factious flock; while a fifth is afraid of removing a clergyman who decidedly supports doctrines alien from the church of England; or, as a shift, appeals to the state as the paramount judge of *spiritual* dogmas. A Brougham, a Peel, a Graham, the umpires of Christian faith, and scriptural doctrine! At a juncture, when Christianity in England appears cast on one single die, dependent upon the most accidental turn up, bishops, yea, bishops, place their very all at the feet of a set of politicians, who care not a rush for staunch morality, or Christian principles, if those Christian principles or tenets should stand in the way of their own wily cobwebs!

The system upheld in France for national education is one deeply mixed up with the manners and habits of the people. It is the offspring of an incendiary revolution on one hand—the tool of imperial despotism on the other. From the former it has inherited those loose principles of morality, graced with the name of eclectism as a proper substitute for Voltairianism; from the latter the system

has received an iron organization, destined to mould and model future generations for slavery.

Now let us go one step further: supposing the French episcopacy to have connived at this sort of national education, would they not have secured at once the favor of government, and a firm, a durable influence over the nation for years to come? Before 1830, the Liberals pleaded high and loud for a free education system; have they been the losers, since that period, and in the worldly sense, by abjuring their former principles? Had, therefore, the French clergy kicked likewise away the tenets of their church, in a question even less vital in *prima facie*, than the one which now agitates England, would that body have lost in the worldly sense? I think every man, who has any tolerable knowledge of France, will soon answer: NO.

But the conduct of the bishops has precisely been the very reverse. In the new constitution a solitary article was introduced, a kind of momentary forgetfulness or want of foresight, we may say, an article was introduced in favor of liberty. Standing steadfastly on this firm ground, the good bishops sometimes one by one, sometimes all together, have rallied round the cause of religious freedom! inch by inch, foot by foot, they have won the vantage ground; sword in hand, with the Gospel for a target, they dared the enemy, and fought incessantly for Christian faith, Christian youth, and—out with the word—for Christian civilization. The laws of the country are so warily woven that the prelates can not move a limb from place to place without the high permission of government; they set at defiance the law by having recourse to the press. No charge was left unanswered, no accusation allowed to pass unnoticed, and those men who were supposed to be nothing but old dotard preachers, have been found very keen dialecticians, excellent spokesmen, and no indifferent philosophers. The faithful, in their turn, began to rely fully in their pastors; a sort of electric action and reaction seemed to play between one body and the other; or rather, the whole appeared to breathe, to move, to live, but as one body.—*Tablet.*

ENGLAND.—*Northampton.—Rev. Dr. Fletcher.*—We regret to have to announce to our readers the death of one who we believe was respected by all who knew him; we mean the Rev. Dr. Fletcher, who died in this town on Tuesday last. Like many others of his creed and profession who lived in those strange times, he was under the necessity of seeking abroad what the penal laws forbade him to acquire at home, viz. the blessing of an excellent and suitable education. He pursued his studies at St. Omer's, Paris, and Douay; had the honor of twelve months' imprisonment at the period of the French revolution; and at length, being promoted to the priesthood, devoted himself to the duties of the mission in the northern parts of England, where he received his birth. His career was one of a gentle, peaceful, and studious cast. He was passionately devoted to books, and few have handled the pen more vigorously, more voluminously, more elegantly, and less acrimoniously; for never, we believe, was one drop of bitterness permitted to commingle with the ink that flowed so copiously from his pen. His various works, chiefly of a spiritual character, are a proof of his extensive literary acquirements, of his chaste and polished style, and of his gentle and benevolent disposition.—*Ibid.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*The Most Rev. Archbishop.*—On Saturday afternoon, April 19th, as the Most Rev. Archbishop was about to ride out in his carriage, the horse, starting prematurely, wrested the reins from the hands of the driver, who had not yet mounted on his seat. The reins thus dangling at the horse's feet increased his fright and speed. The archbishop, who was alone in the carriage, and had no means to check or guide the horse, was left to the alternative of either being precipitated down a steep street with gullies on each side, or of leaping from the carriage. He chose the latter, but not without receiving very serious injuries in his head and various parts of his body. We are gratified to be informed by his physicians that he is rapidly recovering from the effects of his wounds.

Dedication.—We had intended to notice, in our usual laconic style, the dedication of the new church at Elkridge Landing, seven miles from Baltimore, but having received several communications respecting it, we feel bound to publish at least one of them.

"The new church of St. Augustin's at Elkridge Landing, Howard district, Anne Arundel county, Maryland, was solemnly blessed on Sunday, the 20th of April, by the Rev. C. I. White, assisted by the Rev. Oliver L. Jenkins, Rev. S. B. Piot, pastor of Howard district, and Mr. Norris, a clerical student of St. Mary's seminary, Baltimore. An unfortunate accident prevented the attendance of the Most Rev. Archbishop, who had intended to dedicate the new edifice himself. Although the clouds threatened rain, a large number of persons assembled on the spot, some of whom had come from a distance of six, eight, and ten miles, to witness the ceremony, to make the offering of charity, or to contribute to the solemnity of the service by their assistance in the choir. We had the pleasure of noticing among those present a considerable number of our dissenting brethren, and we were informed that some Protestant ladies had rendered important aid in the decoration of the altar and sanctuary.

"The prayers for the blessing of the church being terminated, the mass was sung by the Rev. Mr.

Jenkins. After the Gospel, a sermon was preached by the Rev. Mr. White, who was listened to, during a full hour and a quarter, with profound attention, not only by those in the building, but by many who for want of room could not obtain admittance within its walls. The Rev. orator, in a series of remarks characterized by elegance of language and fitness of illustration, and delivered in an animated manner, proved the apostolicity of the Catholic doctrine from the impossibility of a change ever having taken place in the belief of the church. "The fullest evidence," he said, "of such a fact, had it occurred, would be found on record, and as history, which details so minutely the circumstances of the various fruitless attempts to alter the deposit of the faith, is utterly silent on this point, the inference is that no alteration occurred, and that the faith originally promulgated by the apostles, is still the faith announced by their successors." In showing forth the superior excellence of the Catholic system by the security which it offers in the investigation and belief of religious truth, the Rev. speaker carefully avoided whatever would be grating to the feelings of our dissenting brethren, though, at the same time, he distinctly pointed out the obligation of seeking with earnestness and sincerity to ascertain the doctrines revealed by Christ. It is highly gratifying to the friends of religion, and especially to the Catholics of Howard district and its vicinity, to reflect that two churches have, in the space of a few years, been erected within its limits, and one at the Laurel Factory, on the dividing line between Howard district and Prince George's county. Seven years since, there stood but one Catholic temple in that extent of country, the old and venerable chapel of Dougharagan Manor, built a century ago, which was attended only once a month. In this time-honored building many an illustrious personage has officiated. The Carrolls, the Mareschals, the Brutés, the Moranvillès, the Garniers and others, have left in it souvenirs not soon to be effaced. The new churches, we hope, are destined to see at their altars ministers of the like worth and talent; at all events, the blessings dispensed within their walls will be considerable. Already much good has been done at Ellicott's Mills, and at the Laurel Factory, since the building of their respective churches. No less good, we trust, will be effected at the Landing. Indeed we have an earnest of what will be accomplished in the zeal manifested in the erection of the church, and in the piety exhibited on the day immediately following the dedication, when many came to hear mass and receive the sacraments.

"The generosity of some of the faithful deserves great praise. Mr. Brinker made the donation of the large lot on which the church stands, and contributed his share in money. The contributions of Messrs. Lee and Fislage have been extremely liberal, and their efforts in procuring means and superintending the building, have been indefatigable. Other individuals have also shown the greatest readiness to aid the undertaking by donations which proved them to be animated by the desire of procuring the glory of God and the salvation of their brethren.

"St. Augustin's church is a substantial, neat, and tasteful brick building, measuring forty-one feet by thirty-one. It stands on a small hill on the western edge of the Baltimore and Washington turnpike, a few hundred yards west of the rail-road track; it was built by Messrs. Flaherty and Sawner of Baltimore. Its cost, including the pews and furniture of the altar and sanctuary, was about two thousand two hundred dollars. Notwithstanding the willingness of the people to contribute to the expenses, as most of the congregation are laborers, there remains a large debt to be paid; but with the assistance of our charitable friends in Baltimore, Washington, and elsewhere, we hope to cancel it before the expiration of the year. Mr. Fislage is authorized to make collections for this purpose, and Rev. Mr. White and Rev. Mr. Jenkins have been requested to receive whatever their friends will have the charity to offer them to be applied to the same object." P.

Rev. J. B. Gildea.—We publish with pleasure the following proceedings which we were compelled to omit last month, for want of space.

At a meeting of the Sunday school association of St. Vincent de Paul's church, held March 2d, the following preamble and resolutions were adopted in consequence of the death of the Rev. Mr. Gildea, president of that society.

When death, in his unsparing course enters an association, and takes from it a member, custom has made it obligatory on the survivors to assemble and give expression to their regrets as well as bear testimony to those virtues which were the characteristics of their departed friend. But, in our case, we assemble not to conform to custom—duty has made it imperative—a duty which gratitude and love alone prompt us to discharge, for we have lost a devoted pastor and beloved president.

As founder of our Sunday school and as our president, we were brought into an intercourse with him where we had opportunities of experiencing his kindness of heart, his gentleness of manners, his paternal admonitions, and the many amiable qualities which truly entitled him to the fond and affectionate title of *Father Gildea.*

When we commenced our pleasing, though arduous duties, we had many difficulties to surmount, but, encouraged by him, we persevered, and, fostered by him, our association soon arrived at its present stage of prosperity.

We would look upon his death as being too severe a shock, did we not remember his admonitions to

submit with resignation to the dispensations of an all-wise and just God, whose decrees, although mysterious to us, are given for holy purposes.

Resolved therefore, 1. That we are deeply afflicted at the unexpected death of our beloved pastor, the ever zealous president of this association.

2. That we feel his loss the more sensibly on account of the many amiable qualities which endeared him to the affections of all who knew him, and on account of that disinterested zeal and unbounded charity which rendered him emphatically the friend of the poor, the consoler of the afflicted, the father of the orphan.

3. That we sincerely sympathize with his afflicted relatives and friends in being deprived of one in whom were centred their nearest affections.

4. That we wear the usual badge of mourning in testimony of our affectionate regard for the deceased, and our heart-felt sorrow for his death.

5. That there be a mass offered up for the repose of his soul in the chapel of St. Vincent of Paul's church, at which the teachers and children assist in a body.

6. That the above preamble and resolutions be published in the United States Catholic Magazine, and that other Catholic papers be requested to copy.

M. J. Kerney,
Owen O'Brien,
B. D. Daniels,
John Staylor,
Maurice Bush,
Committee.

At a monthly meeting of the Calvert Beneficial Society, Baltimore, held March 13th (the first held since the death of the Rev. Mr. Gildea), the following resolutions were unanimously adopted :

Resolved, That this society, in the death of their beloved chaplain, the Rev. John B. Gildea, feel most sensibly the deprivation which an all-wise Providence has meted out to them in taking away their guide, adviser, and friend, their earthly mediator, whose ministration on the altar of God was not only for the prosperity of the society, but for its members, both living and dead ; one whose life of virtue, and self-sacrifice, and charity, endeared him to all, and whose devotion to the welfare of the society and its members, while it engraved his memory deeply in their hearts, calls for at least this publicly recorded, but imperfect testimonial of gratitude for his services, love for his virtue, and sorrow for his loss.

Resolved, That as a testimonial of respect for the character of the deceased, the members will wear the usual badge of mourning for the space of thirty days.

Resolved, That these resolutions be recorded in the journal of the society, and be published, signed by the president and secretary, in the city newspapers, with a request to all Catholic papers to oblige us by copying them. Charles Soran, *President.*

Thos. Riley, *Secretary.*

Diocess of N. York.—*Ecclesiastical Seminary.*—On the 27th of March the corner stone of the new theological seminary, at Fordham, N. York, was laid by the Rt. Rev. Dr. McCloskey, bishop coadjutor of N. York. Most of the clergy of the city were present, with others from more distant points, and a considerable number of the laity, to witness this highly interesting ceremony. Bishop Hughes delivered an address on the occasion, in which, after having shown the object and importance of the new undertaking, he proceeded to sketch the origin, progress and actual condition of religion in his extensive diocess. The following extract from his discourse, which we take from the *Freeman's Journal*, contains valuable historical data.

"A venerable member of our communion, still living, and whose memory the orphans of New York will hold in perpetual benediction, tells of the time when the entire Catholics of the diocess were accustomed to assist at the holy sacrifice in the parlor of the Spanish consul. The next mark of progress and increase of number was the necessity to find a larger place for divine worship. For this purpose they rented a barn outside of the city of New York, limited as the city then was to a small portion to what it is now. The third evidence of progress was the arduous attempt to build St. Peter's church, which they could not have accomplished had it not been for the collections raised by their only clergyman in other places, especially in Mexico, at that period a province of Spain. The foundations of the second church (St. Patrick's cathedral) were laid, if I am not mistaken, in 1806. It was a gigantic undertaking at that time, and the scale on which it was commenced shows that our predecessors were filled with a Catholic sentiment which dwells as much in the future as in the past. In 1816 the first Catholic bishop of New York took possession of his see. He found in this immense diocess two churches and three priests. In 1823 it was noted as a great evidence of the progress of religion in the diocess of New York, by the late Bishop Dubourg, that New York had already her bishop and eight priests. From the year 1823 until 1838 the number of clergymen had gradually increased from eight to forty. During all this period the bishop, the Rt. Rev. Dr. Connolly, first, and after him my own immediate and venerable predecessor, Bishop Dubois, had to depend in some measure upon the charity of other countries, or of other parts of this country, for clergymen to provide for the wants of the faithful. This is not an unfit occasion on which to make due acknowledgments, in the name of this diocess for the earliest missionaries, by some of whom the seed of eternal life was plant-

ed and by others watered, whilst God gave the constant increase. Several of the most zealous and efficient missionaries came from Ireland,—that land of unconquerable faith, and to which the universal church is indebted for the unparalleled example of constancy which it has furnished to the world's admiration for three hundred years. But the great source of supply had been from Mount St. Mary's Seminary, near Emmitsburg, in the diocess of Baltimore. This Institution had been founded by the late Bishop Dubois. It grew up almost without patronage or countenance, except what it derived from the immense labors and indomitable energies of its zealous founder. There is scarcely a diocess in the United States to which it has not furnished zealous and exemplary clergymen, and among others, it becomes us on this occasion, and in the name of this diocess, to make the pleasing and grateful acknwledgments of the obligations which it has conferred upon religion among ourselves.

"In the year 1839, under the approbation of the late bishop, an effort was made for the establishment of a theological seminary in the northern part of the state. This seminary, so far as teaching and subjects are concerned, has continued to the present time, and it is impossible not to ascribe to its existence principally, if not entirely, the extension and growth of religion in the diocess, the multiplication of new churches, and the remarkable increase in the number of the diocesan clergy. I have already remarked that, in 1838, the number of priests was forty, and at the present time it is above one hundred. Neither are the wants of the diocess yet entirely supplied. There are many portions even that can scarcely be said yet to have been visited by a Catholic priest. In missions already established the solitary pastor will require an assistant to discharge the increasing duties of the ministry. For how can the members of the church glorify God by the mere profession of religion, unless they unite thereto its practice also? and how can this be accomplished unless the number of the clergy bear just proportion to that of the faithful? Here, then, you perceive the motives for establishing the seminary of which you have just witnessed the ceremony of laying the corner stone. One hundred priests more would not be too many for the wants of this diocess. But, besides this, age and sickness and other causes will no doubt diminish the number that are now laboring so arduously on the mission. Their places are to be prospectively provided for. And how could either of these all-important objects be accomplished if we did not determine to establish and support among ourselves a preparatory school of apostleship, in which the young levites who are to continue this work of redemption are to prepare themselves for the holy state to which God has called them by the discipline of self-control, of humility, obedience, order and Christian studies?"

Diocess of Charleston.—*Episcopal Visitation.*—We learn from the *Cath. Miscellany* that the Rt. Rev. Dr. Reynolds recently visited a portion of his extensive diocess, leaving Charleston on the 24th of March and returning on the 11th of April. During his tour he preached frequently to large audiences, administered confirmation in several places, and dedicated three new churches, one in Lincoln co., N. C., another at Cheraw, S. C., and a third at Walterborough. The bishop was assisted by Rev. Messrs. Gifford and Lynch, the latter of whom delivered several discourses.

Diocess of New Orleans.—The legislature has passed a bill granting to the Roman Catholic Orphan Asylum of New Orleans $3,000 annually for two years. This institution now contains one hundred and forty-one little orphans, with no other resource for their maintenance than the precarious one of private donations, and the zeal and devotedness of the Sisters of Charity. The sole mission of those ladies seems to be to assist the helpless and destitute, to nurse the sick, and to assume, on behalf of the orphans, the tender care of the parents of whom it has pleased Providence to deprive them.

Liberality.—The late J. Mager, an ancient merchant of New Orleans, and a native of France, has bequeathed $5,000 to charitable purposes. He died in the most edifying sentiments of religion, and his funeral was attended by all the orphans of both the Catholic Orphan Asylums of the city.

New Church.—On the 16th of February, Mgr. Blanc, bishop of this see, with the usual ceremonies, laid the corner-stone of a new church, to be erected in the immediate vicinity of the present St. Mary's Church, which, being formerly the chapel of the Ursulines, it is destined to replace.—*Cath. Cab.*

Confirmation.—On Sunday, 6th of April, in the afternoon, Bishop Blanc confirmed sixty-seven persons at St. Mary's church, New Orleans, most of whom had made their first communion on the morning of that day.—*Prop. Cath.*

Diocess of Nashville.—*Dedication.*—On the 8th of December, 1844, the Rt. Rev. Dr. Miles, assisted by Rev. Messrs. Maguire and Schacht, dedicated a new church at Clarksville, under the title of the Immaculate Conception of the B. V. Mary. The bishop and Rev. Mr. Maguire both preached on the occasion. In the evening the bishop administered confirmation. On Easter Sunday, the Rev. Mr. Schacht blessed another new church, in Humphrey's co., nine miles from Waverly.—*Cath. Adv.*

Diocess of Cincinnati.—*New Churches.*—The *Catholic Telegraph* contains a very interesting description of a ceremony which took place in Cincinnati on the 25th of March, and which consisted in the solemn blessing of the corner stone of a new

church for the German Catholics of that city. The ceremony was performed by the Rt. Rev. Bishop Purcell, assisted by the clergy of the place, and surrounded by an immense concourse of persons. At least twelve thousand Catholics were present. This will be the third church erected by the German Catholics in Cincinnati. We learn from the same source that a lot has been secured for a new church, St. Peter's, at Cleveland. It is 108 by 212 feet, on Main street, in the very best and most enchanting spot, and bordered by the buildings in the city.

At *Canton* a similar unanimity prevails for the building of the new church.

At *Circleville* the church is hastening towards completion, and at *Chilicothe* a beautiful lot has been secured for a church, the corner stone of which will probably be laid on Ascension day.

Diocess of Detroit.—A new female religious association, called "The Sisters of the Blessed Virgin of the Cross," have lately established themselves in the village of Bertrand in this diocess, for the education of female youth. It is also the intention of the Sisters, who are now eleven in number, to open schools among the Ottawas at Arbre Croche, and among the Pottowatamies at Pokegan.

Diocess of St. Louis.—The Missouri Legislature, during its last session, chartered St. Vincent's school of this city, situated on the corner of 10th and St. Charles streets. This free school, under the direction of five Sisters of Charity, is daily frequented by about three hundred girls. The Sisters, in order to extend the sphere of their usefulness, have already commenced a two story addition, measuring forty by thirty feet. When completed, the whole building will be about one hundred feet long, and will accommodate five hundred pupils.

Religious Profession.—On March 25th, Miss Ellenor White took the white veil of a novice, in the convent of the Ladies of the Visitation, on Broadway. The name given to her was Sister Mary Bernardina.—*Cath. Cab.*

Diocess of Chicago.—*Confirmation.*—On *Low Sunday*, the 31st March, the Rt. Rev. Wm. Quarter administered the sacrament of confirmation in the Cathedral of St. Mary's, Chicago. *One hundred and thirteen* persons were confirmed. Some were converts to the Catholic faith, and two of that number had the happiness to be baptized by the bishop on holy Saturday, previous.

Spiritual Retreat.—During the last week of Lent—holy week—the Catholics of Chicago enjoyed the privilege of performing the exercises of a spiritual retreat. The bishop opened the retreat on Monday evening, at 4 o'clock. He gave instructions twice each day, whilst the retreat lasted, at 9 A. M. and 4 P. M. Clergymen were constantly engaged in the confessionals, and it was with difficulty they were able to hear the crowds of penitents that approached the tribunal of penance. It is said that at least *one thousand* persons approached the holy communion on Easter Sunday! On holy Thursday a large number had also the happiness to communicate.—*Freeman's Journal.*

Diocess of Pittsburg.—While we sincerely sympathize with our fellow-citizens of Pittsburg at the recent calamity that visited their city, we have reason to be thankful for the preservation of the Catholic churches, which sustained no injury. A very laudable spirit has been manifested in many places, and measures taken to relieve the sufferings which have been created by this sad disaster. We hope that this example of charity and philanthropy will be widely imitated. We read the following in the last No. of the *Pittsburg Catholic.*

"Yesterday was set apart by the mayor and city councils to be observed as a day of humiliation, fasting and prayer. We believe every portion of the community readily complied with this order. At St. Paul's cathedral divine service commenced at half past ten. The bishop delivered a feeling exhortation—animating all to convert to their spiritual gain the present calamity, and draw from it those lessons of instruction which a chastening Providence intended it should convey."

Oregon.—"By intelligence received at New York from Oregon territory," says the *Catholic Herald*, "it appears that the residents have organized a government, and appointed executive officers. The climate is said to be rather mild, and the soil rich and adapted to agricultural pursuits. On the 1st of August last, a Belgian brig arrived at Oregon city, with several Catholic missionaries and Sisters of Charity, from Belgium. It is stated that the Methodist mission has been abandoned, and their mills and other property divided or sold, and the members secured for themselves suitable places for settlement in the colony."

Dr. Moriarty.—Dr. Moriarty has written a letter to a gentleman in this city, in which he denies the accuracy of the various reports of his speech at Conciliation Hall, Dublin. He complains of the language there put into his mouth as erroneous and injurious.—*Phila. Sprit of the Times.*

Departure of Bishops.—The Rt. Rev. Dr. Kenrick, bishop of Philadelphia, and the Rt. Rev. John Odin, vicar apostolic of Texas, recently embarked for Europe.

Illuminated Manuscripts.—We have recently had an opportunity of inspecting some rare specimens of the style in which the Scriptures and other sacred books were preserved by our Catholic forefathers before the discovery of printing. These volumes, three in number, are now exhibited in Baltimore, No. 75 Market street, and consist of the

various portions of the liturgy and canonical office which form the public chant of the Catholic church. They are incorrectly called *missals* in the newspaper advertisements, the *missal* being the book which is used by the officiating clergyman at the altar, while the above mentioned volumes are used only in the choir. Each volume measures four feet in length, and nearly three in width, and contains an average number of more than two hundred pages. The letters are nearly an inch long, and with the musical notes, are beautifully executed on sheets of vellum, which have still a fresh appearance and a wonderful durability, though these books must have been written at least four hundred and fifty years ago. But the most extraordinary feature of these magnificent volumes, is the illumination or ornamental part, which places them far above any typographical efforts of modern times in point of elegant decoration. The illuminations are two thousand in number, and many of them are charming specimens of art. We hope that this great curiosity will be visited by Catholics and Protestants. The former will discover in this splendid collection an evidence of the laborious industry and admirable achievements of their ancestors in the faith, and the latter will find in this evidence an illustration of what Mr. Maitland and other enlightened commentators upon the middle ages have wished to designate in alluding to the beautiful manuscripts of these times. They are also incontestable proofs of the beauty and durability with which the sacred books, and particularly the holy Scriptures, were preserved by the monks; for these volumes, although of surpassing splendor, do not equal in the richness of their ornament many copies of the Bible which have been transmitted to us from those days.

The Boston Pilot.—The editor of this print, in a very complimentary notice of an article on "Ireland and the Irish," which appeared in our April No., travels out of his legitimate province, and casts a very unwarrantable aspersion on "many Catholics of America, both layman and priest," whom he charges with entertaining a "lurking dislike" for their Irish fellow-citizens. He even singles out Baltimore as sharing in this "unworthy" feeling, and shrewdly intimates that the Magazine is worthy of blame for not having had the "pluck" to denounce this spirit sooner. Now all this, we apprehend, is, to say the least of it, in very bad taste. The editor of the Pilot might surely be much better employed than in throwing out such intimations against large and respectable portions of his Catholic brethren. They can do no good to any one nor to any cause. Their manifest tendency is to keep up that very spirit of "nationality" which he cordially agrees with Count Montalambert in denouncing. The Magazine has not certainly deserved this censure, nor have the Catholics of Baltimore, "layman and priest," any need of instruction, on this or any other subject, from the editor of the Pilot. We utterly detest and abhor every attempt to blend our holy religion with any mere national or partisan feelings. The combination can do no good; it has often done much harm. The Catholic spirit is too wide and expansive for any such alliance: it is averse to selfishness of every kind. Our uniform course as editors has been predicated upon this belief, and we trust that our pages have proved to the world that we neither cherish in ourselves nor would brook in others any unworthy "lurking dislike" for any class of our fellow-citizens, much less for our Irish Catholic brethren in America. We hail them as among our most zealous and liberal Catholics: we are prepared on all suitable occasions to vindicate their rights and sympathize with their wrongs, as we have hitherto done; and if we have not made more frequent or more enthusiaslic professions on the subject, it was not from a want of friendship for "Ireland and the Irish," but from the conviction that it did not belong to us as Catholic journalists to do so, being determined to avoid whatever might be fairly construed into a sectional or partisan spirit.

To our Readers and Correspondents.—We have received from various sources the following articles, for which the respective authors will please accept our thanks.

1. *John Huss and the Hussites.* We venture to assert that no unbiassed mind can read this paper without coming to the conclusion that the precursors of the reformation, so much extolled by our dissenting brethren, are far from being entitled to the praise so lavishly bestowed upon them. This article is a second review of the "*Reformers before the Reformation.*" The first paper on this work, "*the Great Schism of the West,*" will appear in our next.

2. *The Catholic doctrine of Satisfaction,* which is a second article in refutation of *Mr. Palmer's Letters to Dr. Wiseman.* The sophistry and superficiality of the Anglican divine are here clearly exposed.

3. *On the use of Images in churches,* a very acceptable explanation and vindication of this practice of Catholicity.

4. *My Native Land,* a poem from S. R. T., which possesses great merit both in point of sentiment and style.

LITERARY NOTICES.

Professor Bedford's Valedictory Address, delivered before the Medical Class of the N. York University. New York: Printed by J. H. Jennings. Pp. 20.

We are indebted to a friend in N. York for a copy of this address, which we have perused with unmingled pleasure. It is replete with information of the most interesting description relative to the origin and progress of the Medical school in N. York, and with reflections of a highly instructive character. Four years ago medical teaching was at a very low ebb in that city, when the scheme was projected by a few members of the profession, of elevating it to a standard worthy of its high and important objects, and even of "creating a national medical school that would meet the wants of the prefession and confer honor on the country." They had numerous and serious difficulties to contend with; but relying upon the facilities of the position which the great commercial emporium of the country afforded them, and furnished for the undertaking with the ablest talent that could be procured, they entered upon the work with confidence, and the result of their efforts so far is of the most flattering nature.

"We opened our first session of lectures," says Dr. Bedford, "in 1841-42, with 239 students—in 1842-43, we numbered 271—in 1843-44, we were greeted with a class of 325, and we terminate the present session with 378. Is not this more than success—is it not an unexampled achievement? This is indeed a proud night for the University of New York—it is a glorious spectacle to contemplate—and the pleasure which the heart feels at such intellectual triumphs is far greater than language can tell."

Well may the accomplished lecturer indulge in such a strain of thought, so honorable to the faculty of which he is a member, and so gratifying to the medical profession at large. Dr. Bedford must necessarily look upon the progress of this school with feelings of intense delight, having been himself, if we mistake not, one of the most active and influential in effecting its organization, and in forming its high character by his eminent abilities and his ardent devotion to the science of medicine. We sincerely rejoice at the brilliant success which has crowned his labors, and we rejoice the more that he finds in the phenomena of medical science and in the scenes which daily present themselves to the practitioner, the evidences of religious truth and the nutriment of the best feelings of the heart.

"The study of medicine, so far from tending to unbelief, fortifies the Christian mind, and elevates the Christian hope. The splendid demonstrations of anatomy—demonstrations which take a strong hold of the human heart—expose the fallacies of the sophist, whilst they portray most emphatically the absurdities of the skeptic. The contemplation of the dead, after the spirit which animated the cold clay has taken its flight, is indeed a fit occupation for the reviler of God's work's: he there finds, what all the lessons of the moralist have failed to show him, positive and undoubted demonstration: his reason becomes convinced by the eloquence of nature, and her silent, yet graphic displays, force him to exclaim—the finger of Omnipotence has directed this beautiful, yet inexplicable mechanism!

"No! gentlemen, the study of medicine can never be made subservient to the purposes of the materialist. On the contrary, if he should perchance cross the threshold of this temple, consecrated as it is to medical science, and unite with us in our daily pursuits, his philosophy will not be found adequate to resist the evidences which every hour will reveal to his mind. The skeptic, who revels in doubt, and who is anxious to perpetuate the delusion, must not come here if he wish to preserve from destruction the idol of his heart. You will find, on perusing the history of the great men who from time to time have adorned our profession, the names of some of the purest and most exemplary Christian philosophers recorded on the page of biography. It was a maxim of the illustrious St. Francis of Sales that 'a good Christian should never be outdone in good manners.' Is it not equally true that the most enduring trait in the character of an accomplished physician, is probity of purpose and respect for Christian truths?

"It is also said that familiarity with disease and suffering, and daily contact with the scenes of affliction exhibited in the chamber of death, blunt the sensibilities of the medical practitioner, and make him indifferent to the agonizing distresses of his patient, and the bitter anguish of surviving friends. This charge, too, is without foundation, and rests entirely on popular delusion."

Pictorial Definer, Part 2: with relative and associated words. A new and original work. By Elizabeth Oram. New York: J. C. Ricker. 12mo. pp. 228.

Not having received the first part of this work, we are unable to form any opinion of the relative use for which the second part was intended; but, independently of any connection with other books, it certainly possesses great merit. The plan consists in

defining the meaning of the principal words in our language and their associate words, and at the same time placing before the eye a representation of the objects signified by these words. Of course every definition has a wood-cut corresponding to it. The idea, though not new, may have been an original one in the author: at all events it is plainly the dictate of nature and experience, and has been found in Europe admirably adapted to the instruction of young persons. It is the method long since introduced into the elementary schools of Italy and Austria, and has proved eminently useful in the communication of knowledge. The volume before us is very neatly executed; we allude particularly to the wood-cuts. We must also admit that, in general, the definitions of words are accurately given; but in the compilation of a work like this it is impossible not to fall into mistakes, when incorrect standards are adopted for the explanation of terms belonging to a particular class. For this reason, some of the definitions of religious objects are not exactly what they ought to be. For instance: "Altars in Christian churches are not places for sacrifice, but of communion." This is incorrect, since by far the vast majority of the Christian world erect altars for *sacrifice*, as well as for communion. The few inaccuracies of this kind which are met with in the book before us, do not affect it substantially, and we therefore take pleasure in recommending it to parents and teachers as a very useful volume for the instruction of young persons.

Lives of the Saints, by the Rev. Alban Butler: No. 2. Baltimore. Metropolitan Press. 8vo.

We have received the second part of this cheap and valuable publication, which contains the biographies of the saints for February.

The Evangelical Life of Christ. By Rev. Henry Rutter. New York: Martin & Co.

Part XV of this excellent work has reached us, containing an engraving of the lord of the vineyard. This publication is, we perceive, drawing to a close, the present No. containing a portion of the appendix. It is worthy of universal patronage.

The Apostolicity of the church. Tract No. IX. Balt. Metropolitan Press.

This is the title of the last tract issued by the Metropolitan Press, and selected from the pages of this Magazine.

Address delivered before the Philodemic Society of Georgetown College, D. C., by R. Emmit Doyle, of N. York: with the remarks of R. C. Clarke of the District of Columbia, before reading the farewell address of Washington. Washington: Gales & Seaton.

We have been favored with a copy of this pamphlet, which brings to us the usual patriotic strains of young men, whose minds and hearts are growing in earnest devotion to their country, in proportion as they advance to a maturer period in life. It must be a pleasing spectacle to those who have charge of their education, a proud reflection for their friends and relatives, and a source of high gratification to the republic at large, to witness the salutary influence which is thus exerted in the formation of their principles as citizens of the United States, and which will lead them, in their future career of public usefulness, to rally round the banners of civil and religious freedom, by the active and effectual support of those great lessons and privileges bequeathed to us by our forefathers. They will prove that they possess something more of patriotism than the *magni nominis umbra*, and that liberty is not merely on their lips, nor its real meaning and value a sealed mystery to their understanding.

The Weekly Volume: a select circulating library for town and country. Lloyd R. Smith, publisher, No. 19, St. James street, Philadelphia.

The plan of this work "embraces the publication of the newest and best books in the various departments of Travels, Voyages," &c. Novels are also introduced, which is a class of works almost universally prejudicial to the minds and hearts of those who devote much time to the reading of them, or who read such as are offensive to good morals. The editor of the *Weekly Volume* professes to aim at the judicious selection of matter for his periodical, and we hope that amidst the profusion of disgusting trash that is issued from the press now-a-days, he will keep clear of all objectionable publications, and furnish, as he promises to do, "good and wholesome literary aliment" to his readers. Terms, $4 for fifty-two numbers, forming two volumes of quarto size.

The Boston Tablet, to be edited by John R. Fitzgerald.

We are pleased to learn that a new weekly paper is to be commenced in Boston. It proposes to be "thoroughly and strictly Catholic" in its tone, and free from every thing at variance with the dictates of Christian charity and benevolence. This is distinctly held out by the prospectus of the *Tablet*, and we wish it all success in the great cause to which it will be devoted. A private correspondent informs us that this paper will be sanctioned by the ecclesiastical authorities of the diocess.

Dr. Wiseman's Lectures on the Principal Doctrines and Practices of the Catholic Church.

This valuable work is about to be republished by Mr. Murphy of Baltimore. For the lucid arguments drawn from the holy Scripture in favor of Catholic doctrine, these lectures are unrivalled, and carry conviction to the mind when all other expositions have failed to produce this effect. The new edition will be printed in good style, and sold at a reduced price.

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